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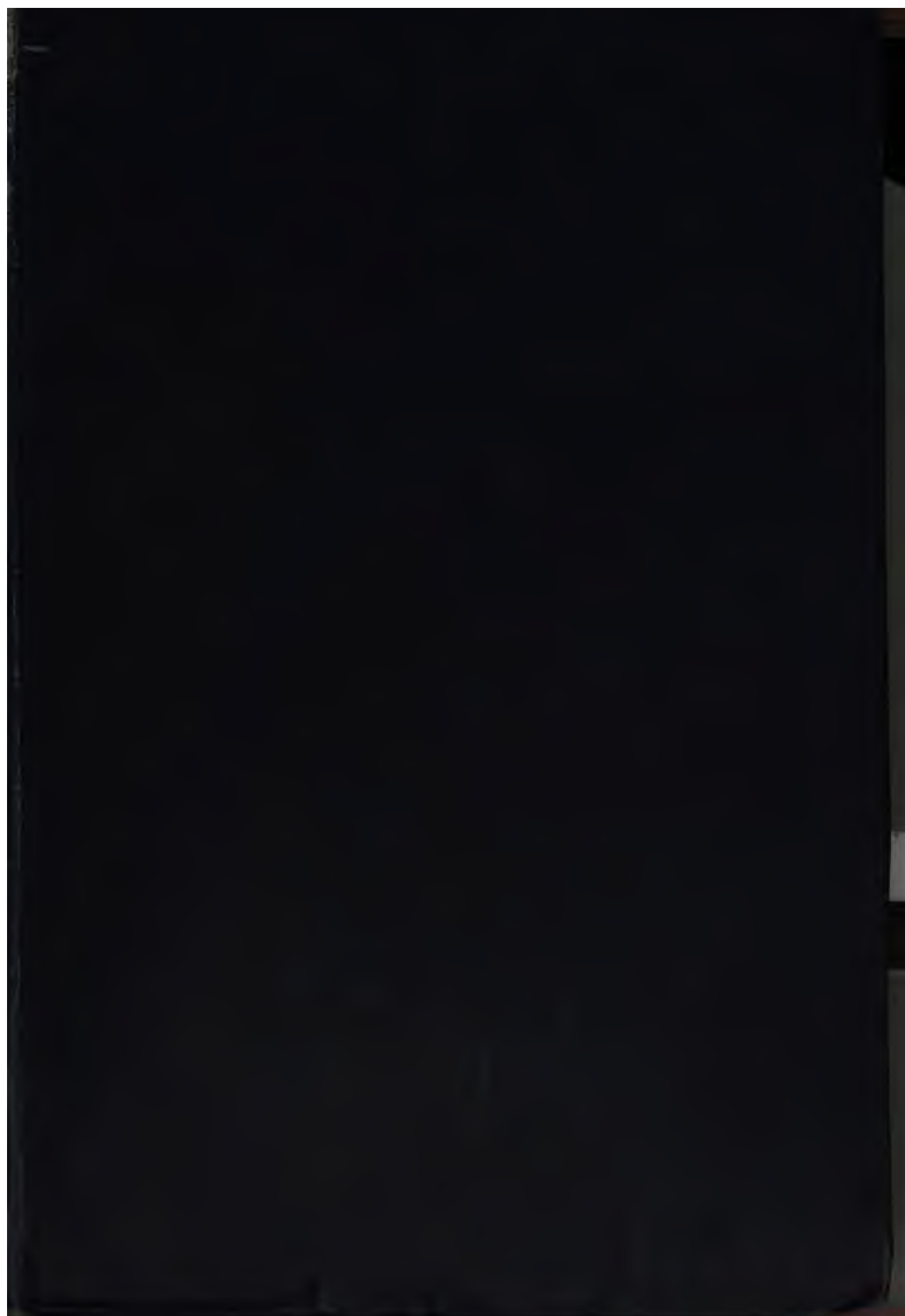
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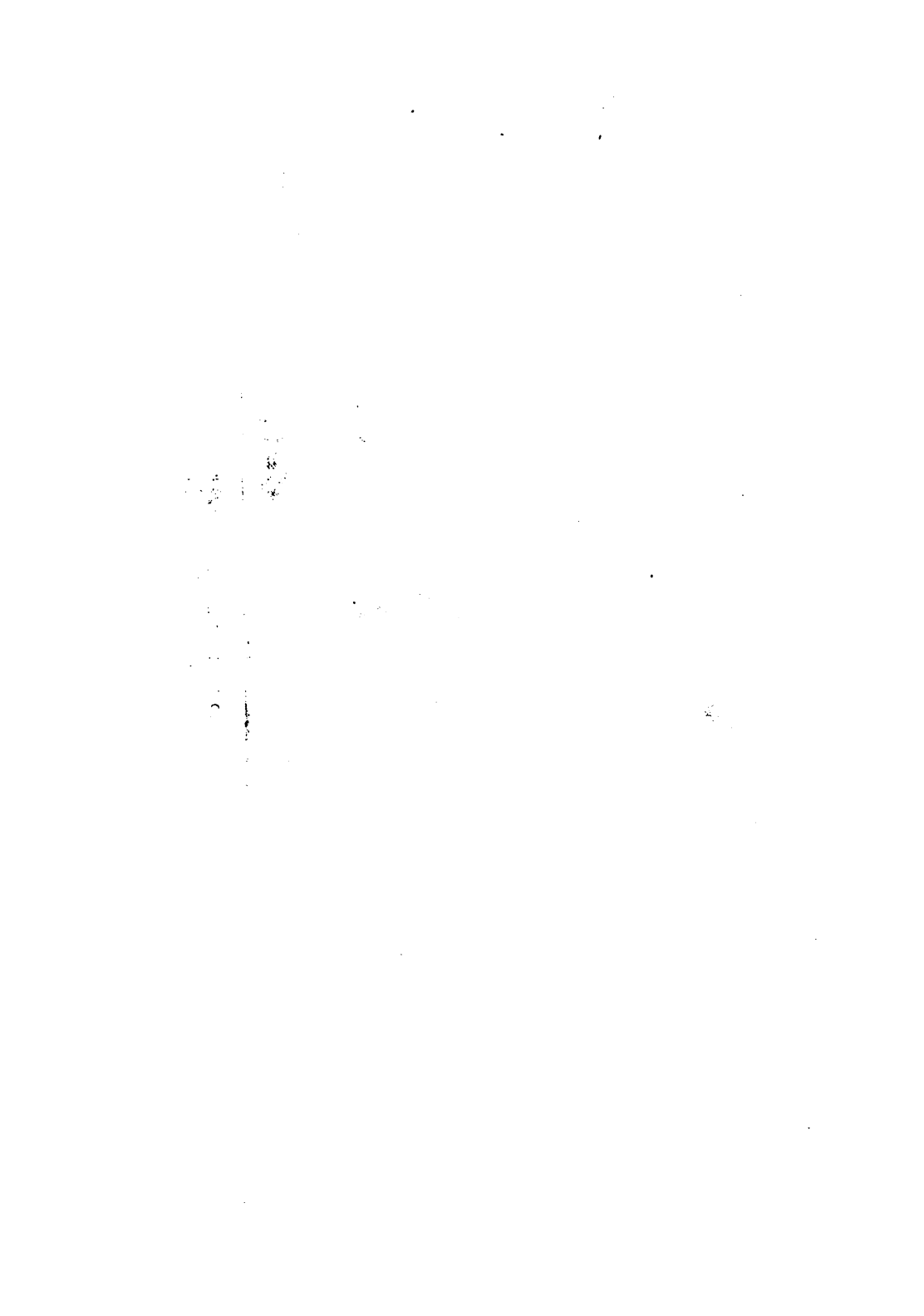
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Alexander Hume and His Intimates





OLD KIRK OF LOGIE





Alexander Hume

An Early Poet-Pastor of Logie

And His Intimates,

ALEXANDER HUME, 1560--1609

SIR WILLIAM ALEXANDER,
Earl of Stirling, - 1567--1640

JOHN SHEARER, Provost
of Stirling, - circa 1565--1647

By R. MENZIES FERGUSSON, M.A.,

MINISTER OF LOGIE

AUTHOR OF "RAMBLES IN THE FAR NORTH," "QUIET FOLK," "MY VILLAGE,"
"A VILLAGE POET," "A STUDENT OF NATURE," ETC., ETC.



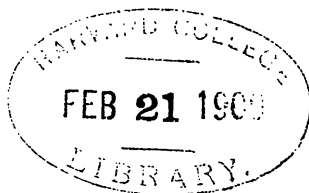
ALEXANDER GARDNER

Publisher to Her Majesty the Queen

PAISLEY; AND 26 PATERNOSTER SQUARE, LONDON

1899

14454.33



Subscription fund

P R E F A C E .

THREE hundred years ago Mr. ALEXANDER HUME, Minister of the Parish of Logie, near Stirling, published his *Hymnes or Sacred Songs*. The volume was reprinted, in 1832, by the Bannatyne Club. As a poet, this early pastor of Logie exhibits many qualities of style and diction which commend his works to modern readers ; and as a man, his career is one worthy of careful study. His successor in the ministry has endeavoured, in the following pages, to give as full an account of the man and his works—both as pastor and poet—as the materials at his hand would justify.

He has also ventured to present to the public a careful estimate of the life and work of another Scottish poet and man of affairs, Sir WILLIAM ALEXANDER of Menstrie, first Earl of Stirling, the friend and parishioner of Mr. Hume. Another intimate friend of this early minister of Logie was JOHN SHEARER, Provost of Stirling, whom he lovingly designates as his “gossope.” The account of his long life and civic labours has been compiled from the most authentic sources.

The concluding chapter deals with the social and religious condition of the country during the

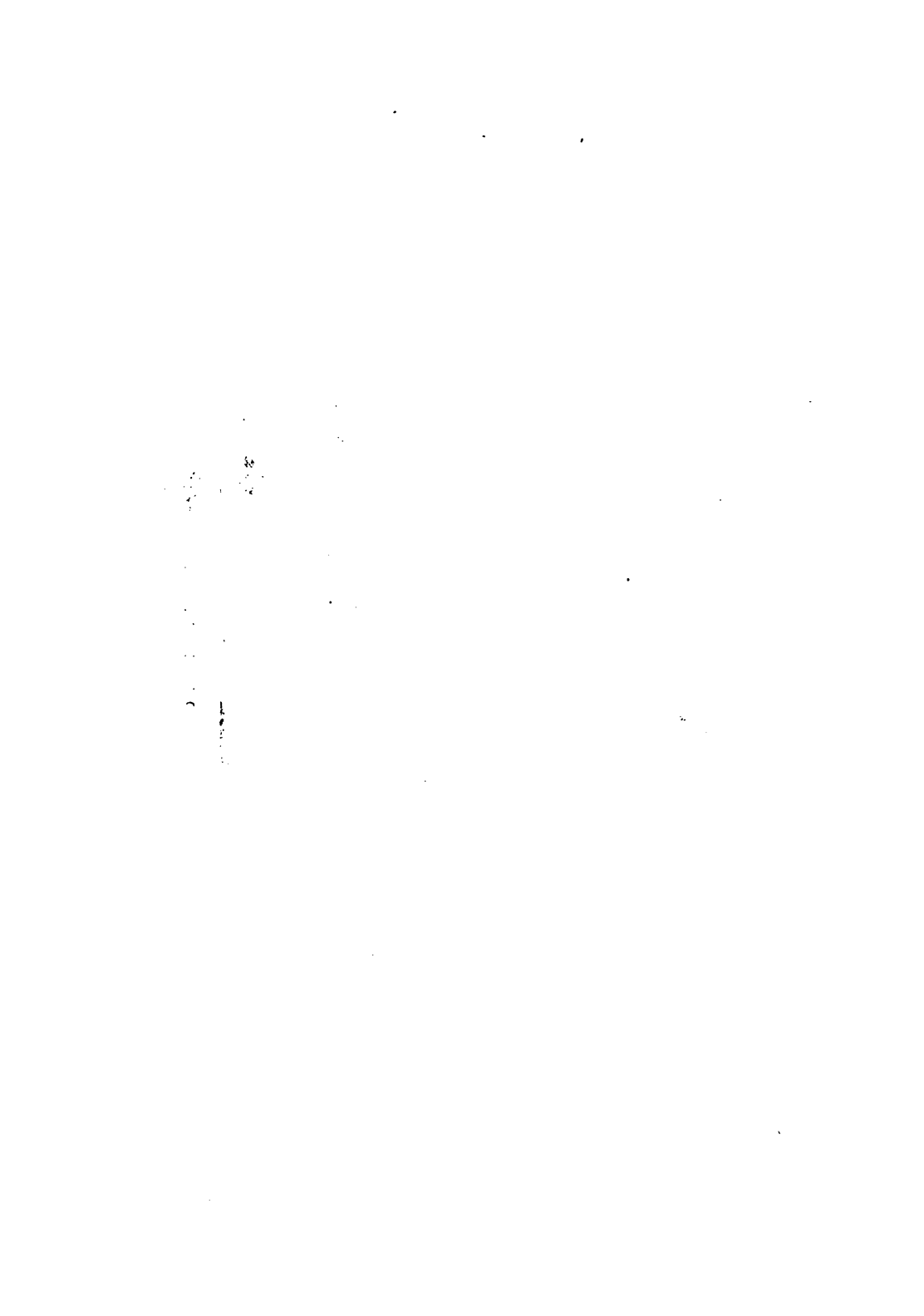
interesting period brought under review, and numerous extracts have been given from Presbytery, Kirk-Session, and Burgh Records—most of them hitherto unpublished.

The authorities which have been consulted are acknowledged in their proper place, but special mention must be made of the help obtained from Mr. R. Renwick's *Extracts from the Records of the Royal Burgh of Stirling*, and the use of the MS. extracts from the first volume of the Records of the Presbytery of Stirling, made by the late Mr. William Troup, F.S.A. (Scot.), Interim Clerk to the Presbytery of Dunblane.

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Alexander Hume and His Intimates





OLD KIRK OF LOGIE

ALEXANDER HUME.



CHAPTER I.

Introductory—The Parish of Logie.

THE Ochil hills, which, towards their western spurs, rise precipitately from the level carse lands lining the northern shore of the serpentine Forth, suddenly sink until they touch the banks of the clear running Allan water. It is a picturesque and romantic district. The bold crest of Dunmyat¹ looks serenely down upon the links of the river Forth, which form the base of Stirling town with its rock-perched castle, and close by the sweet-scented woods of Airthrey, bud, bloom, and fade in their appointed seasons. From the northern uplands the Sheriffmuir Road, famous in the old drove and smuggling days, winds along the steep hill sides until it seems to get lost in a deep gully before emerging into the flat below. This delightful region of hill and carse forms the

¹ *Dun-ma-chit*, the hill of good prospect.

charming parish of Logie, extending from "the clear winding Devon"—alas, clear no longer—of which Robert Burns sang, on the east, to the Forth and Allan on the south and west. At the point where the eastward branch of the Sheriffmuir Road issues from its steep hill descent stands the picturesque ruins of the Old Kirk of Logie, now ivy-clad and silent amid its quiet graves. For more than seven hundred years this has been hallowed ground.

It is believed that the earliest authentic notice of the parish of Logie is contained in an account of "The Seven Provinces of Alban," written in 1165 by Andrew, Bishop of Caithness. The first province, which comprised Menteith and Strathearn, was called Fortrenn, and included the parish of Logie. The second province comprised the district of Gowrie, the peninsula of Fife, and the counties of Kinross and Clackmannan "encircled by the sea as far as the hill, on the north of the plain of Stirling, called Athran," the modern Airthrey, or, to be more correct, Aitheray. Athran was the name of the district as well as the hill, for in an old Latin life of St. Servanus, in the "Chronicles of the Picts and Scots," we find an account of a miracle wrought by this Saint in Logy-Atheren. The *Aberdeen Breviary* connects Servanus with Palladius, placing him in the fifth century; but another account, making him a contemporary of Adamnan, places him in the eighth century, and is to be preferred. The headquarters of St. Serf were at Culross, where he was buried. He is reported to have died in his

cell at Dunning on the first day of the Kalends of July, whence his disciples and a great crowd of the people of the province convey his body to Culross, and there, with the singing of psalms, hymns, and canticles, they honourably bury him.¹ The reputed miracle at Airthrey resulted in the conviction of a thief, who was accused of having stolen a poor man's pet ram. On being accused of the theft, the culprit denied his guilt, and offered to testify to his innocence by swearing on the saint's staff; whereupon the missing animal bleated in his stomach, and by this incontestible proof, he was led to make confession of the crime.

The old church, built about 1380, was dedicated to this saint, and was connected with the Cistercian Nunnery of North Berwick. This institution, as appears from the existing charters collected by Mr. Cosmo Innes for the Bannatyne Club, was founded and endowed by the Earls of Fife in the twelfth century (1154), either by Duncan, the fifth, or Duncan, the sixth Earl. The first notice of the Church of Logie is in a charter of Simeon, or Symon, Bishop of Dunblane, in which he confirmed the Church of Logie-Atheren as a possession of the Monastery of North Berwick, about the year 1178. In Bishop Symon's time there was a Magister de Dunblane, by name Beanus, and there were parsons at Kilbryde and Logie, besides Malis, parson of Dunblane, Thomas, dean, and Jonathan, archdeacon. In 1228 Malcolm, Earl of Fife, confirmed to the Nunnery of North Berwick, amongst

¹ *Chron. Picts and Scots*, 412.

others, the Church of Login, along with Drumnach, said to be the land pertaining to the Church. Previous to this the church was probably a Culdee settlement, although the only evidence in existence makes no reference to Culdees in Dunblane, in either the twelfth or thirteenth centuries ; unless, indeed, Malis, Parson of Dunblane in 1178, and the "rural chaplain" of 1233 had been Culdees along with the Parsons of Kilbryde, Logie, and Alva. The Priory of North Berwick was dedicated to the Virgin Mary, and the nuns were Cistercians, a branch of the powerful order of St. Benedict, founded in 1098, by St. Robert, Abbot of Molesme. The nuns wore a white tunic and a black scapulary and girdle. In a confirmation of Abraham, Bishop of Dunblane, about the year 1214, it is expressly stated that the church of Login-Athran was bestowed on the nuns of North Berwick in perpetual almsgift for their support, and also for the sustentation of travellers and pilgrims, rich or poor. There is no mention of an Abbess or Prioress in connection with the earliest grants, but one of the charters of Malcolm, Earl of Fife, is witnessed by one James, "Prior of North Berwick," while there is more than one reference to a dignitary with the curious designation of "Master of the Nuns." The first notice of the Convent being governed by a Lady Prioress occurs in 1220, in connection with a dispute which arose between the Prioress and Convent of North Berwick on the one part, and the Monks of Dunfermline on the other, regarding the tithes of "Aitherey and

Cornetun.”¹ So keen did the controversy become that the matter was remitted to Pope Honorius, who deputed the task of settling the question to the Abbots of Newbottle and Holyrood, along with Symon of Lindores, Canon of Dunkeld. Having heard the evidence of William and Alice, they settled the dispute thus : the monks of Dunfermline to pay yearly to the nuns of North Berwick three chalders of oatmeal, at Pasch, out of the tithes of Cornetun ; the nuns also to have the whole tithe of the dues of the mills of Aitherey and Cornetun ; the monks of Dunfermline to retain the whole teind-sheaves, and the tithe of the fish of Aitherey, as well as of Cornetun, towards the west from Causeyhead, at the point next to the Hospital, as far as the peat moss of Aitherey (opposite the West Lodge), which lies immediately beneath the Hospital, round the south part of that moss by a ditch opposite Burgrevis-flatt (part of Airthreykerse farm), and so by another ditch towards the town of Aitherey (Blawlowan), as far as Geffraisburne, then across the hill to Glackinlouny and Albethy and Alun, except the tithes of the pendicle of Burgrevisflatt over against the peat moss, which is wont to be cultivated, towards the town of Aitherey and from the Bridge of Stirling ; and except the six crofts of the grassmen of Aitherey and all their delvings of which the Nuns shall

¹ On the lands of Corntoun, Wallace fought the battle of Stirling Bridge, 13th Sept., 1297. The tradition is that one Wright, a Logie man, drew out the pin which held the bridge together. He and his descendants have been known as Pin-Wright.

uplift the tithes. Moreover, the nuns further to receive all the tithes of Aitherey towards the east between this line and the church of Login, except the tithes of the Floors (still called the Floors Park), and the piece of land on the east side of the road which leads from the Hospital to the town of Aitherey, which the said Monks shall uplift, and until the said Monks shall have obtained and hold in peace the tithes of the Hospital lands, lying between the Causeway and Corntun, which the Nuns claim wholly from them, they shall demand from the said Nuns undisturbed possession of the tithes of the Floors, with the other piece of land adjacent forever. The controversy did not seem to end with this decision, as it continued until 1353.

Among the prebendaries of Dunblane, in 1271, is John of Logy, among the canons in 1328 is John of Logy and Richard. In 1523, Alison Home, one of the Polwarth family, was Prioress of North Berwick, and on 26th September, 1523, a lease is granted by "Alison Home, be the permission of God, priorase of the Abbay of the Nunre of Northberwik," in favour of Alexander Hume of Polwarth, and Patrick Hume, his son and apparent heir, of the parsonage of the church of Logie in the diocese of Dunblane; to be held with the teind-sheaves, for the space of nineteen years from Candlemas, at a yearly rent of ninety merks Scots, payable at Candlemas and Lammas. The papal confirmation of this grant of the teinds of Logie is dated 11th September, 1525. This lease of the parsonage and teinds of Logie is renewed by Isobel Hume,

Prioress of North Berwick, in favour of Patrick Hume of Polwarth,¹ and Patrick Hume, his son, on 11th January, 1541-42. In the confirmed Testament and Inventory of the goods of Alexander Hume of Redbraes, dated at Edinburgh, 15th March, 1532-3, the debts due to the deceased are stated to be the teinds of the Parish Church of Logie, leased by him to his brother George Hume, but their yearly value is not stated.

MR. ALEXANDER FARGY.

The first minister of Logie after the Reformation was Mr. Alexander Fargy,² a man of some consequence in his day. In 1567, the date of the earliest Register of Ministers of the Reformed Kirk, his name stands in the list as minister of Logy, with a stipend of £100 Scots. He also had the kirk of Clackmannan under his charge until 1574. King James VI. presented him, in 1569, to the vicarage of Tullibody, which he held up to his death in 1592. The same monarch presented him, in 1571, to the vicarage of Kilmadock. In 1574 we find him in charge of the kirks of Kilmadock, Kincardine, Lecropt, and Logie, with a stipend amounting to £116 5s. 6½d. Each of these parishes had a Reader. At this time the reader at Logie was Alexander Balvaird, who, on 29th September, 1590, is excused by the Presbytery of Stirling "for not passing to the synodall," "Becaus he was aigit

¹ The father of Mr. Alexander Hume, minister of Logie.

² Some suppose *Fargy* to be the same as *Fergusson*.

above iijj^{xx} (80) zeirs." The next Reader was Robert Seyton, brother of the laird of Tullibody, who acted from 1593 to, at least, 1598. In 1567 Robert Seyton is named among the Prebendaries of Dunblane, and on 15th August, 1588, "Rot-Saittone, prebendar of Logie," is a witness to the baptism of Agnes Forester, daughter of John Forester and Margaret Cornwell. He is styled in the Records of the Presbytery of Stirling "vicar of Logy," and, it appears, occupied the manse and glebe previous to the admission of Mr. John Millar, the successor to Mr. Alexander Fargy, who lived at Tullibody. The third Reader was Malcolm Toir, who was deposed in 1610 for consulting the Egyptians.

Mr. Alexander Fargy was a member of the General Assembly held at Glasgow in April, 1581, which resolved upon the erection of Presbyteries, and in 1589 he was nominated by the Privy Council one of three commissioners "for the maintenance of true religion in the Stewartries of Stratherne and Menteith." He was seldom absent from the meetings of Presbytery, which were held weekly in Stirling,¹ and he appears to have been a man of amiable disposition, unwilling to give offence, respected and trusted by all, save, perhaps, by some of his brethren in the Presbytery,

¹ The Register of the Presbytery of Stirling is the oldest now extant in the Church of Scotland, and begins with the erection of the Presbytery on 8th August, 1581. The parishes of Callander, Dunblane, Kilmadock, Kincardine, Kippen, Lecropt, Logie, Port, and Tulliallan were included in the Presbytery of Stirling until the erection of the Presbytery of Dunblane, 14th November, 1616.

who had occasionally to take him to task for slackness of discipline. One instance may be quoted. Under date August 19th, 1589, we have a "Report concerning Alex^r Fargy." "Lykwys compeirit Mr. James Duncansone, Executor of the edict at the kirk of logy and reportit that in ye particular session y^r of eftir diligent inquisitione na fault was fund w^t Alex^r fargy y^r minister in negligence of doctrein nor negligence of discipline amongs his awin parochonars and said they knew na thing sclanderus in his lyf and conversatione except onelie It was compleinit on him that he baptezit bairns begotten in hurdum in vyir parochons before ye parents y^rof made publict repentance for thair fault : And siclyk compleinit that he mareit personis of vyr congregationis qwhairthrou trublle oftymis ensewit for fut balls. The q^{lk} Report was approvit to us be testimonie of Archebauld Spittell of blair logy and Johnne Duncansone in Logy comissionars direct fra ye said kirk to yat effect. Anent ye q^{lk} compliments and vyers delaitit be sum of ye brethrein and confessit be ye said Alex^r he was admonesit be ye brethrein, And to mak him mair carefull and circumspect to abstain frae ye lyk in tymis cuming the act following was concludit.

"The brethrein having tane tryell of ye diltione gevin up be ye congregatiōe of logy on Alex^r fargy y^r minister according to ye ordinance of ye edict, and siclyk of vthir offencis confessit be him concerning his negligence in discipline and sum tymis misbehavier in his lyf nocht decent for ane minister, and Laying ye samin to his

chairge he submittit him self frelie in ye brethreins will for ye samin, Quha ordanis and concluds that gif ony offence sclanderus in his lyf negligence of doctrein or disceplein fall out on him heirestir, that ony ane of yame salbe ane sufficient caus to depois him simplr. frome all functione in ye kirk, quhairwnto ye said Alex^r consents and willinglie aggreis that ye samin salbe a Just caus of his depositione w^tout ony farther proces, And in talkin of his consent heirto he hes subscrivrit yis act w^t his awin hand as followis.

“Alexander fargy minister w^t my hand.”

This slackness in discipline and readiness to accommodate parties with marriage and baptism, were characteristic of many of those ministers who had previously served under the Church of Rome. Mr. Alexander Fargy died betwixt the 7th and 14th March, 1591-2.¹

Among the Marchmont MSS. are two discharges by Alexander Fargy. (1) To “Patrik Hovme off Polwart, yongar,” of the sum of £18 Scots in complete payment of the sum due him for serving the said kirk, and for the crop and year of God 1576, referring also to another acquittance Fargy had given to Andro Hovme, Chamberlain of North Berwick, of the sum of £51 6s. 8d. Scots in complete payment of the stipend appointed to be paid to him. At Stirling, 4th December, 1577. Signed, “Alexander Fargy, minister of Logy, w^t my hand.”

¹ According to the old Roman style the year began on the 25th of March, till the new style was adopted in 1752.

(2) Discharge by the same to Patrick Hume of Polwarth, tacksman of the teind sheaves of Logy, of the sum of £51 6s. 8d. in complete payment of his whole stipend out of the thirds of North Berwick for the crop and year of God 1591, acquitting Patrick Hume as tacksman and Dame Margaret Hume, prioress, and Alexander Hume, goodman of North Berwick, for all years preceding the date hereof. Stirling, 20th February, 1591-2.¹

MR. JOHN MILLAR.

One month after the death of Mr. Alexander Fargy, 11th April, 1592, a number of commissioners appeared before the Presbytery desiring to call another minister. These were Adam Spittall of Blair Logy, David Balfour of Powhouse, and James Crystie in Corntoun, "and declairit yat ye saids parochunnars being conveynit in yair parochie kirk upone ye iiij day of Aprill instant confessit yat yaj hade ane gude lyking of Mr. Johnne Millar to be yair pastor and war willing to sute (sue for) him at the presbyterie ye nixt Twysday as ane letter producit be yame subscriyvit be sum of ye parochunnars (as appeiris) at mair lenth beris. In respect quhairof ye saids comissionars desyrit of yis presbyterie that thay may have ye said Mr. Jo^{ne} to be yair minister. The brethrein of yis assemblie aggreis yat ye said Mr. Jo^{ne} be tryed of his habilitie to serve as minister at ye

¹ Historical MSS. Commission, Fourteenth Report. Appendix, Part III., p. 89 (1894).

said kirk and being fund abill that he be admitted thereto, And seing he may not now await on his tryell, inrespect of his offeice in ye Colledge of Glasgow q^{ll} he obtain libertie from ye maisters thereof, and lest ye said kirk of Logy sould be altogether desolat of serveice q^{ll} yane thairfor ye saids comissionars desyrit ane letter of Request from yis presbyterie to ye Rector Principall and Remanent Mrs. of ye said Colledge for licence to ye said Mr. Jo^{ne} to entir in his tryell, and being fund worthie to accept ye chairge of ye ministrie at yair said kirk. To ye q^{lk} desyr ye brethrein consents."

Mr. John Millar was one of the Regents of the University of Glasgow and approved himself to the parishioners of Logie, as a worthy successor to their late minister. There was some difficulty in getting him transferred, as the College authorities would not allow him to "remove from thame till Lammas." At the meeting of Presbytery on 2nd May, John Callender of Maner, Adam Spittall of Blair Logy, David Balfour "apperand" of Powhouse, John Duncanson in Logy, John Graham in Athray, and John Bennet in Blair, appeared as commissioners for the parishioners of Logie and "presented to ye brethrein Mr. Johnne Millar quhome thay crave to be tryed and admitted thair minister." On being asked to express his own mind in the matter, Mr. John Millar answered that he was content, but affirmed "that he could not gait lycence of ye Colledge to remove from thame till Lambes notwithstanding of ye brethrein's letter sent to thame to that effect." It was agreed to

write again to the Presbytery of Glasgow, but the masters of the College refused permission, and the people of Logie had just to wait as patiently as they could "till Lammas." Mr. Millar underwent his trials on 25th July, 1592, and at the meeting of Presbytery held on 1st August, Messrs. Patrick Simson, minister of Stirling, Alex. Yule, Principal of the Grammar School, and Alex. Simson, minister of Muckhart, reported their judgment on his trials. Edicts being served, he was placed minister of Logie on 16th August.

Mr. John Millar's ministry lasted only five years, as he died between 27th April and 4th May, 1597. His name appears in the sederunt of Presbytery for the last time on 27th April, 1597. During his short career in Logie he was a diligent pastor, and rarely absented himself from the weekly meetings of Presbytery, of the work of which court he took his full share. A few events occurred in the parish at this period which deserve to be noted. The ten elders and deacons of the kirk of Logie were summoned before the Presbytery, on 6th March, 1592-3, to answer for having given their consent to the burial of the corpse of Margaret Alexander, wife of John Sterling, in the floor of the kirk. The matter came up before the meeting on 8th February, when James Alexander in Menstrie is reported for having profaned the kirk of Logie "be cawsing burie ye corps of vmq^{ll} Margaret Alex^r spous to Jo^{ne} Sterling thairin," and he has to satisfy. James Alexander obeyed the order, appeared and confessed. The elders and deacons concerned were Peter Brown of Boquharn, John

Bennet, John Hutton, William Alexander, elder, William Alexander, younger, Thomas Rob, James Dawson, John Graham, James Kemp, and Thomas Young. They all acknowledged their fault and promised not to do the like again, except William Alexander, younger, who was deposed for contumacy. The practice of burial in the floors of churches was prohibited by the General Assembly. At the Assembly held in Edinburgh in October, 1582, among the articles to be proposed to King and Council is "A penaltie to be put upon such as burie in kirks." In 1588, the General Assembly again prohibit burials in kirks; "the transgressors to be debarred fra the Sacrament till they make their repentance," etc. There appears to have been some difficulty in getting the injunction properly carried out, as the question crops up now and then.

The next matter refers to the Manse. Under date 27th March, 1593, "The quhilk day compeirit Robert Saittone vicar of Logy quha renuncit and gave ouer in ye presbytereis hands all rycht and kyndnes quhilk he hade or could alledge to ye Mans and Gleib of ye kirk of Logy foirsaid and vicarage pencionarie thairof in favors of Mr. Jo^{ns} Millar minister at ye said kirk and submitted himself simpliciter in the will of ye presbyterie thair anent, with ye quhilk offir ye brethrein being advysit Thay remit ye said mater to be aggreit on be ye said Ro^t and Mr. Jo^{ns} awin appointment without prejudeice any wayis to ye said Mr. Jo^{ns} successour or molestatione quhatsumevir to be maid be ye said Ro^t to ye minister present or to

cum in ye peciabil possessione of ye said Mans and gleib with ye quhilk ye said Ro^e is content."

David Forester, the laird of Logie, was a merchant and bailie in Stirling, and had his town house at the head of St. Mary's Wynd. Along with Anthone Bruce, he was a Commissioner to the Convention in 1593-4, but on 24th June, 1595, he was murdered by John Livingstone, younger, of Dunipace, and others.¹ The Presbytery had a good deal of trouble in bringing the delinquents to justice, and getting them to satisfy

REPORT ON THE PARISH.

A report upon the Kirk and Parish of Logie was prepared, by Commissioners appointed for that purpose, under a Royal Commission, and given in on 22nd May, 1627. It has been transcribed from the original MS. in the General Register House, Edinburgh, and as it bears upon the period immediately succeeding the ministry of Mr. Alexander Hume, it is here given *in extenso*.² The trew report of the estate of the kirk of Logie and parochie thair of together with the estait of that pairt of the Abbay Kirk of Cambuskenneth quhilk in respect of the vicinitie thair of to the kirk of

¹ His wife was Jonet Alexander, third daughter of Alexander Alexander of Menstrie.

² A number of these Reports, including that on Logie, was issued by the Maitland Club in 1835, in a volume entitled, "Reports on the State of Certain Parishes in Scotland, made to His Majesty's Commissioners for Plantation of Kirks, etc. In Pursuance of their Ordinance dated April 12, MDCXXVII."

Logie ar thairto annexit contening the Commis-
sioneris nominat and suorne thair relationis ac-
cording to the articles set down in thair commission
gevin vp the 22 of May 1627.

1. The number of the communicantis within the
paroch of Logie in this instant zeir of God ex-
tendis to sex hundreth and threttie persones.

2. The number of the peopill within that part
of the Abbay Kirk of Cambuskenneth now
demolised that cumis to the Kirk of Logie and
gettis benefit of the word Sacramentis burial and
mariages ar ane hundreth and threttie.

The extent of the lenth of the said parochie from
vest to eist is reput and callit thrie myles and the
breadth thairof from north to south other thrie
myles¹ and that the kirk is placit and situat
directlie in the mids of the said parochie or thairby
so that the remotest hous in the paroch is within
ane myle and ane half or thairby from the kirk.²

¹ Of course these "myles" are Scots miles. *The Statistical Account*, written in 1841, by the Rev. Wm. Robertson (afterwards of New Greyfriars, Edinburgh), states the extent as follows:—"The extreme length of the parish from north to south is between six and seven miles; and its extreme breadth from east to west about six."

² The parish kirk mentioned in the Report is now a picturesque ivy-clad ruin. It ceased to be used for public worship in 1805, when the present church was erected, a little south of the old; it is a plain square building with a spire, and is supposed to seat 640 persons. Its position is not now so convenient for the majority of the parishioners, as two *quoad sacra* parishes have been carved out of Logie. The parish of Bridge of Allan, which includes the greater part of the burgh, was erected in 1868, and Menstrie in 1897.

3. The paroch of Logie vas never vnited to any vther kirk bot hes bene alwayes ane paroch kirk of it selffe.

4. The kirk of Logie was ane kirk of the priorie of Northbervik within the diocie of Dunblane bot now as it is thocht is changit in ane laik patronage and my lord Elphinstone pretendis to be patron thairof as having the kingis confirmatioun thairof quhilk gift his L. took the tyme his L. was Thresorer to his Majestie, bot it is thocht be vtheris that his patronage is not valid, becaus at his L. gift taking thairof the said kirk was not dissolved fra the priorie, bot if his l. gift thairof be not good it must apperteine to thame quho hes erected the priorie of Northbervik if it be erected in ane temporalitie.

5. The minister hes of stipend out of the personage fra the laird of Polwart quho is takisman of the teind scheavis of the haill paroch of Logie, four hundreth merkis together with the vicarage thairof estimat to ane hundreth merkis and fourtie pennyis with ane dussone of hennis.¹

6. Thair is at the said kirk ane Inglisch schoole but in respect of the multitude of peopill it var requisit thair suld be thair ane better provisioun for ane grammer schole as thair vas of old bot it decayit be ressoun it hes no provisioun at al except ane hous and zaird quhilk now is set in few be the

¹ The present stipend is twenty-four chalders, half oatmeal and half barley, with £12 for Communion money. The fall in the value of grain has adversely affected all parish ministers whose stipends are paid according to Fiars prices.

King to James Forrester of Logie since the reformation quhillk is thocht can not be law stand seing it vas once belonging to the kirk and thair the ministeris and school maisteris lewe and dyit, and it is thocht that seing the teindis vill be about twenty four chalder of teind that of the teindis may be taken ane competent provisioun both for stipend and schoole—As for hospitalis and foundatiounis thair of, none to our knowledge.¹

7. Thair was of old within the said parochie two chappellis bot ve know of no rent that ever pertein it thairto.

8. The Minister at Logie is callit the prebendar of Logie bot knawis of no rent belanging thairto, howbeit that zeirlie he payis two merkis to the titular of the Trinitie altar of Dunblane.²

¹ The old parochial school, near the parish church, was discontinued on the introduction of the Education Act, and the School Board of Logie erected new schools at Bridge of Allan, Causewayhead and Menstrie.

² "The Prebend of Logie, in the old Cathedral of Dunblane, dates from an early period. In 1275, the tithe attached to it amounted to 14s. 10½d. Scots. . . . The last payment by the Kirk Session of Logie for the maintenance of service at the Trinity altar was at Martinmas, 1689, when the sum of £1 6s. 8d. Scots was paid 'to Harie Blackwood in Dunblane his year's salary for serving at the Trinity altar.'"—*William Troup*. The Trinity altar was situated in the south-western corner of the nave of the Cathedral.

THE FRIERKERSS.

9. Thair is within the paroch ane littill rounge callit the Frierkers¹ quhilk belongit of old to the frieris at Stirling, quhilk land is now heretage to the laird of Urquhill haldin in few of the toun of Stirling quho since the reformation took the same haldin of the king this Frierkers payis of few dewty to the hospital at Stirling zeirlie fyv merkis quhilk fyv merkis is allowit be the laird to the tennentis out of thair fermes—the worth of the rent of the said Frierkers was of old sevin bollis of meal, two bollis of malt, bot now it payis eight bollis meal, four bollis of beir, quhilk augmentit dewty can be hardlie payit be the tennet, it payis of teind to the laird of Polwart four bollis of meall in rentall bollis.

¹ The Frierkers, extending to 16 ac. 3 ro. 3 po., lay below the Hospital (which belonged to the order of Knight Templars, and later to the Hospitallers of St. John of Jerusalem), where now stands the farm house of Spittal, between the brae, at the foot of which the Stirling and Bridge of Allan turnpike now runs and the lands of Corntoun. In an agreement between Patrick Hume of Polwarth and George Hume of Lindores, his uncle, as to the teinds of Logie, dated 10th Oct., 1533, the teind of “ye frere kerss” is stated to be “iiij bollis male.” The valuation of the Kirk of Logie, before the Subcommissioners of Dunblane, in 1630, informs us that “The Frierkerss of Spittal pertening to the said John Grahame of Urquhill (who also owned Dryfield of Spittal and Spittalkerse) payes of personage teyndis to the said Sir Patrick Home four bollis meill whereupon the said John Grahame explenit that it was ane rigorous teynd.” It is now in the possession of Mr. Donald Graham, C.I.E., of Airthrey.

SPITTALL.

10. The landis of Spittall¹ payis of zeirlie dewty to the maister ane chalder of beir, of silver to the maister four scoir merkis of teind, to the laird of Polwart sevin bollis and fourtein pekis of beir two bollis tua pekis of meall, farther the teind scheavis of the kirk of Spittall is drawin be the Erle of Mar and his subtakisman estimat communibus annis to fyv bollis of victuall, farther the Brighauch ane part of the kers of Spittall payis zeirlie to the laird of Urquhill eight bollis beir and twentie merkis money to the toun of Stirling superiouris to the haill Spittal. Theis landis of Spittall of old payit eight bollis of victual les thei pay farther daylie cariag and harage quhairwith thei ar our-burdenit, and it is thocht ane deir teind being comparit with the stock of vicarage fourtie schilling.

GOGAR.

11. The landis of Gogar² payit of old of beir xxxi bollis, of quheit xxxi bollis, of hors corne

¹ The *Valuation Report* states "that the Rentall of the parsonage Teyndis of the Landis of Spittlekerse to the brig of Stirling pertaining to John Grahame of Urquhill is aughtene bollis brokit aittis ;" and "the landis of Dryfield of Spittal pertening to John Graham of Urquhill payes of personage teyndis zeirlie to the said Sir Patrick Home of Polwart seven bollis three firlots twa pks. beir twa pks. meill of vicarage zeirlie xx shill."

² "The lands of Gogar pertening to William Lord Stirling payes of auld of personage Teyndis ane chalder of wheit to the Bishop of Dunblane but is now set in tack to the proprietor of the saidis Landis for five pundis money and payes of vicarage Teyndis thre pundis."—*Valuation Report*. The present proprietor is Mr. J. M. Morries-Stirling, of Blackgrange.

eight chalder, with ane chalder of meall, bot presentlie it is set for eight hundreth merkis money and ane chalder of meall, the teind of old was ane chalder of quheit haldin of the bischop of Dunblane bot set now in tak to the maister for sexten pundis money of zeirlie dewty, and zit it is thocht be us to our knowledge too deir of vicarag 3 pundis.

ATHRAY.

12. The baronie of Athray¹ payit of old of quheit 24 bollis, of malt fyv chalder, of aittis 21

¹ According to the Valuation of 1630, John, Earl of Mar, was taxman, "having right to the Teind sheaves or parsonage Teyndis of the lands underwritten, Qulkis Teynd Sheaves ar proper partis and pertinentis and belonget to the parsonage of the Kirk of Stirling whereof the said noble Erle is Titular and taxman and gave in ane rentall of the saidis Teynds as the same has been in use and accustomed to pay, the Westertown of Airthrie and Walkmyln to zeires bygane To witt the Rental of the parsonage Teyndis of the Lands of Westertown of Airthrie and Walkmyln Lands y^eof and of the Middetown of Airthrie till the Rockburne, pertaining heretable to Sir W. Grahame of Braco. The rental of the parsonage Teyndis y^eof thrie chalderis meill q^lk is payit zeirlie to the Laird of Polwart as for the dewtie contenit in the said noble Erle his Tack and ane chalder sex bollis malt q^lk was anes payit to the said noble Erle and his Facter. . . . The Lands of Aithray fra Rockburne east pertening heretable to Sir William Grahame of Braco payes of personage Teyndis zeirlie to Sir Patrick Home of Polwart Knight Baronet twentie bollis beir twentie four bollis meill whereupon the said Sir William be Robert Dow his pror. complenit to the saidis Sub commissioneris that it was over rigorous ane teynd and Desyreit mitigation thareof. The vicarage teyndis of the haill landis of Aithray is sextene pundis mo^y wt twa doz of hennis." The Grahams of Braco were cadets of Montrose, and possessed Airthrey for several generations. The present proprietor, Mr. Donald Graham, is descended from the Grahams of Tamraver, a branch of the Montrose Grahams.

bollis, of silver 101 pundis, twelf scheip, it payis presentlie thrie chalder quheit, twelf chalder of malt, 21 bollis aittis and 101 pundis money, twelf scheip with daylie harage and carriage.—Of teind first of rentallis to the laird of Polwart of beir tuentie bollis and of meal thriescoir and four bollis, all rentallit bollis, and it is lamentit be the tennentis that both stok and teind is our deir, of smal teind to the Minister sexten pundis with tuo dusson of hennis, the tenentis of the said baronie of old payit befor the doubling of the fermes of grissom every fyv zeir fourtie pundis, farther the said baronie of Athray is at ane hicher rent in respect of corne and valkis mylnes quhilkis now of the fairsaid rent payis tua chalder malt twenty pundis money with vther tuentie merkis money tuo dusson caponis.

CORNETOWN. .

13. The landis of Cornetoun¹ payis to the Kingis Majestie, being bot ane eight pund land fiftie nyne bollis thrie firlatis quheit, of beir fyftie nyne bollis thrie firlatis, tua chalder of aittis, of silver sex pundis, farther being labourit in main-sing be the fewaris, it is thocht worth thrie chalderis victuall better to the Owneris, of teind

¹ Andrew Dick and James Christie, two of the Cornetoun feuars, appeared before the Sub-Commissioners in 1630, and complained that the said lands "were scarcilie abill to pay the few dewtie," and that they got no benefit of said lands to themselves "in regard that the Water of Forthe be greyit speatis and inundatione has washen away ane greyit pairt of his landis."

to the Erle of Mar twentie bollis of quheit and beir, of aittis to the Erle of Mar fiftie four bollis, of small teind eight pund. The fewaris thair of humblie protestis for remeid anent the exorbitancie and derth of theis landis both in stock and teind.

FOSSOQUHIE.

14. The landis of Fossoquhie¹ payis to the Maister of meall and beir fourtie thrie bollis, of silver of ald tuentie pundis mair fourtie schillingis presentlie fourscoir of merkis of teind to the laird of Polwart four bollis of meall ane boll of beir, thrie pundis ten schillingis of vicarage, to the king of silver deuty eighteen pundis.

LOGIE.

15. The landis of Logie² payis presentlie to the king tua chalder of malt, to the fewar tua chalder, of silver deuty to the King twelve poundis, of

¹ James Duncansone held Fossoquhie in 1630, and agreed to the parsonage teind of his lands "extending to four bollis meill one boll beir." The present proprietor is Mr. Donald Graham of Airthrey.

² The lands of Logie pertained at this time to James Forrester, who was, on 6th January, 1630, one of "the Sub-Commissioners of the Presbetrie of Dunblane for the Valuation of the Teindis and rentis of Landis by and within the said Presbetrie and in speciall of lands within the Parochin of Logie, they are to say Sir James Drummond of Manchannie Knyt, David Muschett of Callichat, convenar, Jo. Grahame of Reidnoche, Walter Leckie of Discheris, James Forrester of Logie and Robert Muschett fear of Callichat, Thomas Grahame of Duchra." The lands of Logie are now included in Airthrey.

vicarage four pundis, of teind to the laird of Polwart tuelf bollis, and the tennent and we the commissioneris for the paroch thinkis the sam highlie rentallit and protestis for remeid.

LIPNOCHT.

16. The landis of Lipnocht¹ being now labourit in maynsing be the fewar of ald quhen it was set did pay to the Maister sex and tuentie bollis as zit nothing better, to the king tuentie pundis, of teind to the laird of Polwart thrie bollis meill, tua bollis beir, of vicarag 40s.

PENDRICHE.

17. The landis of Pendriche² payit to the Maister of ald fyv chalder of victuall and now of victuall thrie chalder and ane halff, of silver thrie hundreth merkis and fiftie of vicarage eight merkis of rentallit teind bollis to the laird of Polwart fourtie thrie bollis thrie firlots and it is regraittit be us all that the teindis of the land is rentallit above the vorthe verrie far.

¹ Robert Dawson held these lands in 1630; they are now included in Blairlogie, belonging to Colonel Hare.

² Alexander Lintoune, "heritable proprietor of the Landis of Pendreiche," appeared before the Valuation Sub-Commissioners on 15th April, 1630, and "Deponit that the saidis Landis of Pendreache with the pertinents are nae mare worth nor may not pay farder in time coming in stock and personage teynd nor seven chalderis victle thre pairts meill and first pairt beir out of the q^{lk} the proprietaire payes zeirle twentie pundis of feudewtie to his superior." These lands are now included in the estate of Airthrey.

JARRAYIS AND THE PENDICLES.

18. The landis of Jarray¹ payis to the Maister thriettene scoir merkis eightene stane of butter, of teind to the laird of Polwart nyne bollis, of vicarag sex pundis.

BALQUHARNE.

19. The landis of Balquharne² payis to the Maister 60 bollis of meal and beir, the teind thair-of is ten bollis payit to the laird of Polwart, bot now the maister of that rounge hes ane tack thair-of frae the said laird for how lang it is unknawen.

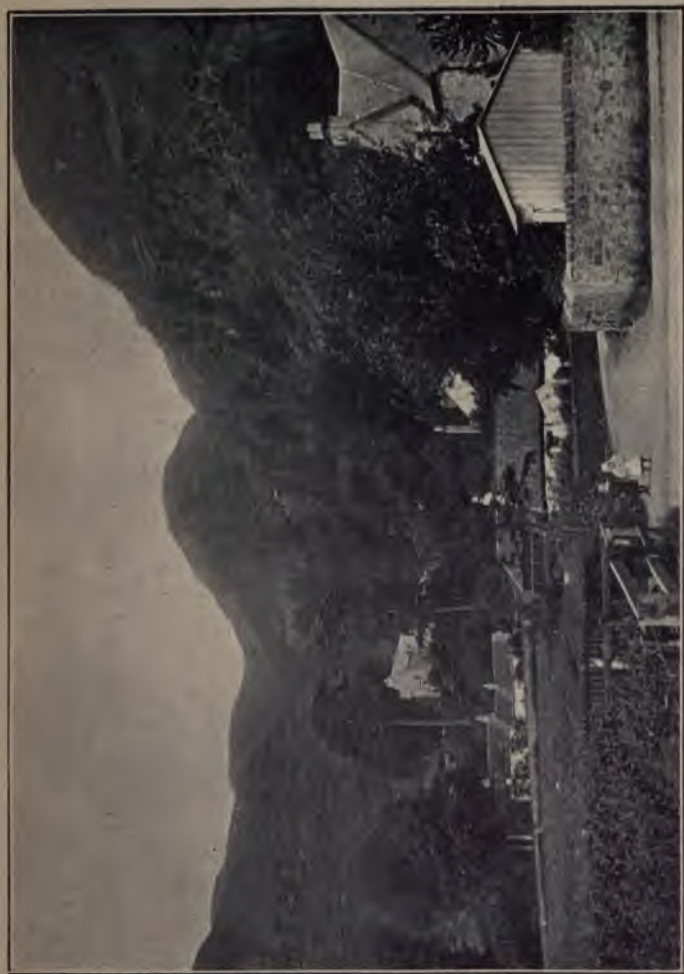
MEDOWLAND.

20. The landis callit the medowland³ of old was ane medow and the hay thair-of caryit to Stirling to the Kingis Stabillis, it payit of vicarage to the minister xxxs. It is now maid arabill land and payis to the Maister ane hundredth merkis for stok and teind, it payis no teind, bot if it war drawin it is thocht worth tuo bollis of victuall, and payis farther to the King eight merkis and fourtie pennies.

¹ "The Landis of Meikle and Littel Jeyreyis pertening to the richt honble the Erle of Mar," are considered by him, through his procurator, Harie Dow, "ower rigorous for so mein ane and desyrit remeid yrof."—*Valuation Report, 1630*. They are now part of the Menstrie Estate, the property of Lord Abercromby.

² "Pertening to the said noble Lord Stirling."—*Valuation Report*. Miss Johnstone of Alva now possesses them.

³ "The Meadow land of Cornetown pertening to Walter Grahame of Meikilwood was of auld ane Meadow and the Hay thereof made to the King's use."—*Valuation Report*.



THE OLD CASTLE, BLAIRLOGIE

MANER.

21. The landis of Maner¹ payis to the King tua chalder of beir, to the fewar thair of fyv chalder of meal and beir or thairby, of teind to the laird of Polwart tuintie bollis, of vicarage 3 lib.

AISCHINTRUILL.

The landis of Aischintruill² payis to the King tuintie pundis of feu deuty, to the heritour four hundreth and fourtie merkis, of vicarag 3 pundis, of teind to the laird of Polwart sevin bollis and ane half, and is bot ane gras rume for the maist pairt.

BLAIRLOGIE.

The haill landis of Blairlogie³ payis to the King ane chalder quheit ane chalder of beir, thei will be worth besyd in stok and teind to the fewar eight chalder, quhair of thair is of aittis sex chalderis and the rest peis quheit and beir, and the aittis thair of is estimat to half meall and sum mair,

¹ "Mr. Robert Home for the said Sir Patrick Home of Polwart gaif in the Rentall of the Personage of the lands of Maner perten- ing to Mr. George Dundas." The present proprietor is Mr. John Dawson, who also owns Longcarse and Park.

² The lands of Aishintruill and Cauldhame pertained to Mr. David Drummond. The former now belongs to Mr. Archibald Stirling of Keir, and the latter to Mr. A. G. Anderson.

³ The lands of Blairlogie pertained to Alexander Spittal. The old castle dates from 1513. The present proprietor is Colonel Hare, who bought the estate, in 1891, from the Right Hon. Lord Balfour of Burleigh, whose predecessor acquired it from the Spittals.



THE NEW CATHEDRAL, BATH, ENGLAND

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THE OLD CASTLE, BLAIRLOGIE

of money and vther casualities ane hundredth merkis, the Teind thair of is rentallit to tuentie bollis and set in tak to the fewar be the laird of Polwart so long as the laird has any teind in the paroche for ten merkis be zier with the payment of vther ten merk at the issue of every nynten zeir, of vicarag 3 lib., of money to the King four pundis, quhilkis landis ar lykwayis thocht to be extremlie rakkit.

MENSTRIE AND MYRTOUN.

Theis landis¹ will be worth to the Maister tuenti tua chalderis of victuall, of teind fyv chalderis and one half, of vicarage eight pundis, and the tennentis of the landis complenis of the extreme derth of the teind and humblie intretis for help.

Followis the rental of theis rouses that ar not of the paroch and zit being neir hand thairto, recavis benefit of the fairsaid kirk of Logie.

First of all it is to be vnderstud that the Abbay Kirk of Cambuskenneth is demolischit and the peopill getis benefit from thrie kirkis, viz., the toun of the Abbay gois to Stirling kirk, the landis of Cambus gois to Alloway and the rest following

¹ "The Landis of Menstrie and Myretown pertenis to the richt Honble Lord Stirling . . . q'upon it was explainit that the teynd was too rigorous and desyrit mitigation."—*Valuation Report of 1630*. Lord Abercromby now owns Menstrie, while the greater part of Myretown belongs to Miss Johnstone of Alva.

cumis to Logie, howbeit thei be not annexit be any parliament.¹

EISTGRANGE.

Theis landis² ar rentallit to tuentie chalderis of stok and teind and ar set cum decimis inclusis, zit is thocht that the said rentall is our hich and the tennentis ar not abill to pay the same.

VESTGRANGE.

Theis landis² ar rentallit to ten chalder of victuall stok and teind and ar lykvayis rakkit to the uttermost availl.

CRAIGTOUN.

Theis landis³ ar rentallit to four chalder and ten bollis of stok and teind and ar lykvayis put to the uttermost availl, the mylne thairof payis twenty bollis.

¹ The writer of the Statistical Account of the Parish of Logie (1814) states, "The Abbey district is at present considered part of Stirling Parish; but there is reason to believe on very insufficient grounds; and there is an action pending or preparing with the view of recovering it to the parish of Logie."

² These lands now form an integral part of the parish of Logie and are presently possessed by Mr. J. M. Morris-Stirling of Blackgrange. Eastgrange and Blackgrange are identical.

³ Part of the land of Craigton is now included in the estate of Airthrey, the patrons of Cowane's Hospital having exchanged part of the lands of Craigton for a portion of the lands of Spittal in 1814. *Vide Landmarks of Old Stirling* (p. 128), by James Ronald. Stirling: Eneas Mackay. 1899. The corn of the Abbey of Cambuskenneth was ground at the Mills of Craigie, now called Craigmill. There were also mills at Airthrey and Cornton.

VNDER THE CRAIG.

Theis landis payis to the Maister viz. to the Erle of Mar, fiftie ane bollis mair for ane piece land halden of my Lord Elphinston eight bollis quhillk is not within the paroch, of teind to the Erle of Mar ane boll of meall.

POWHOUS.

Theis landis ¹ payis to the Maister nyne chalder of victuall and thrie bollis stok and tiend, the tiend is put to ane chalder thairof and is set in tak to the fewar and stud him verry deir and payis zeirlie for the tak deuty ten merk of few deuty 34 merkis.

The foirsaid report vas maid be the minister ² and commissioneris nominat accepting and suorne

¹ "Compeirit Alexander Stirling proprietor of the Landis of Powis and Productit ane rentall subscrivit be him self berand that his saidis Landis of Powis payes zeirlie in Stok and personage Teyndis seven chalderis victuall two pairt meill and third pairt beir and of feu dewties to his Superior threttie four merkis and that he has ane tack in his persone of the parsonage teyndis of the saidis Landis for payment of Ten merks zeirlie and of vicarage teyndis." — *Valuation Report of 1630*. Messrs. J. and F. C. Buchanan are the present proprietors.

² The minister of the parish at this time was Mr. Henry Schaw, A.M., who was laureated at the University of Edinburgh, 27th July, 1609, and ordained minister of Logie between 20th March and 3rd April, and admitted 14th April, 1617 (in succession to Mr. James Seytoun). He gave ten merks towards the building of the library of the University of Glasgow in 1637, was deposed before 6th December, 1648, and died prior to 2nd September, 1656. He was succeeded, in 1649, by his son George, who was deprived for

and undersubservyand at Logie the 22 of Maij
forsaid proceiding as conscientiouslie as thei culd
and wrettin be the Minister.

Mr. Henry Schaw Minister at Logie.

Thomas Hendersone ane
of the Commissioners.

Robert Dawsone ane
of the Commissioneras.

Jo. Ewing ane of
the said Commissioneris.

not reading the Proclamation of the Estates, and not praying for
their Majesties William and Mary, unwarrantably, prior to 27th
July, 1689. He was barred from entering his church again by
Lord Cardross's dragoons. As his case came before the Privy
Council, he continued till 5th August, 1691.—Dr. Hew Scott's
Fasti.

CHAPTER II.

Alexander Hume.

FROM the year 1597 to 1609 the pastoral care of this parish was under the charge of a gifted minister, Mr. Alexander Home or Hume, the second son of Sir Patrick Hume of Polwarth (died in 1599), whose lineal descendant became Baron Polwarth and Earl of Marchmont. He was born about the year 1560—the date of the Reformation in Scotland. Alexander Hume studied at the University of St. Andrews, but as three persons of the same name, and at the same time, pursued their studies at that seat of learning, some uncertainty prevails as to their individuality. One of them graduated Master of Arts in St. Mary's College in 1571, another in 1572, and a third was made Bachelor of Arts in 1574.¹ There was another student of the same

¹ Dr. M'Crie, in his life of Melville, Vol. II., p. 504, has thrown much light on the history of these Humes. The first is considered to have been the Alexander Hume who became minister of Dunbar in 1582, and died in 1623; while the second received the appointment of Master of the Edinburgh High School in 1596. He wrote several theological treatises, and "a Latin Grammar, which the Privy Council, in pursuance of an Act of Parliament, appointed to be used in all the schools in the kingdom." He left Edinburgh in 1606, became Rector of the Grammar School of Prestonpans, and then of Dunbar in 1615, where we find him in 1617. He is witness to a deed, Nov. 27th, 1627.

name who entered St. Leonard's College in 1578. My own idea is that the B.A. of 1574 was the Alexander Hume who afterwards became minister of Logie. From St. Andrews he proceeded to France, where, with the view of practising at the Bar, he studied civil law for four years. Returning to his native land, he spent three years in attendance in the Courts of Justice, but becoming disgusted with the corrupt and venal influences which were at that period so prevalent, he gave up the pursuit of the law and turned courtier ; as he himself says,

“ But from the rocks of Cyclades from hand,
I struck into Charybdis sinking sand.”

A period of mental unrest succeeded his attempts to obtain secular advancement, and questions of religion forced themselves upon his attention. Finally he determined to devote his energies to the service of the Church of Scotland, and returning to St. Andrews he completed his theological studies, took his degree at the University in 1597,¹ and was ordained minister of Logie on the 30th August of the same year.² He died on the 4th

¹ In the Register of the University of St. Andrews (p. 124) the name of Alexander Home is found under “Nomina incorporatorum qui subscribunt articulis fidei Anno 1594,” and the name Alexr Home (p. 300) under “Anno Dñe 1597, 3 Cal. Sextileis Laurea Majesterii (ut vocant) donati Religionie syncere professioni subscribunt, quorum nomina sequuntur.” There are twenty-two names in all, and that of Alexr Home stands second, after Andreas Fletcher.

² *The Miscellany of the Wodrow Society.* Edited by David Laing, Esq. Vol. I., p. 567. *Records of Presbytery of Stirling.*

December, 1609, aged about forty-nine, and in the thirteenth year of his ministry.

Hume's Uncle was Rector of Polwarth at the time of the Reformation, and his father was a great promoter of the reformed doctrines, and one of those who, in 1560, entered into a league to encourage the sincere preaching of the Word, and to defend the teachers thereof. When the civil war broke out he embraced the young King's side, and was dangerously wounded in the conflict with Queen Mary's troops at Cairny, June, 1571. He died in 1599, and was succeeded by his son Patrick, who was Master of the Household to James VI., and Warden of the Marches.¹ He left a large family of six sons and three daughters, and died in 1609. His widow, Julian Ker, daughter of Sir Thomas Ker of Fernihurst, a few years later married Sir Thomas Hamilton of Binning, the Earl of Melrose. Alexander Hume was grand-uncle of Sir Patrick Hume, first Earl of Marchmont, a stalwart Covenanter, who was born in 1641, and died in 1724, and his daughter, Grisell Hume or Lady Grisell Baillie, was the author of the well known song, "Wer'na my heart licht I wad dee."²

¹ "Sir Patrick Hume of Polwart, elder brother of Alexr. Hume, is the author of '*The Promine, contening the maner, place, and time of the maist Illuster King James the Sext, his first passing to the fields.*' Imprentit at Edinburgh be Johne Ros, for Henrie Charteris; 1580.' It contains a good deal of description of nature; but the language is Latinised with painful elaboration."—Veitch's *The Feeling of Nature in Scottish Poetry*, Vol. I., p. 344.

² See Principal J. C. Shairp's *Sketches in History and Poetry*, p. 308; Burton's *History of Scotland*, vol. VII., p. 262; and *Memoirs of Geo. Baillie of Jerviswood and the Lady Grisell Baillie*, by Lady Murray, pp. 35-39.

MR. ALEXANDER HUME'S CALL TO LOGIE.

Mr. John Millar, minister of Logie, died in the end of April or beginning of May, 1597, and on the 18th of the latter month James Alshunder (or Alexander, grand-uncle and tutor to William Alexander, the future Earl of Stirling) in Menstrie and David Balfour of Powhouse appeared before the Presbytery of Stirling, as Commissioners for the parishioners of Logie. They "declairit that seing that it hes pleasit God to tak to him self thair minister Mr. Johne Millar, Thay desyrit in name of the said parochinars that the brethrein wald appoint thame ane uther godlie pastor to occupy that roum, thairunto it is anserit be the moderator and thay ar askit gif thair be any persone of quhome they have conceavit a lyking or gude opinione by uthers, They anserit that thay lyk weill of Mr. Alex^r Home sone to Patrik Home of Polwart and gif the brethrein of this presbyterie think him meit for that congregatioun thay wald be content with him. The brethring finding thame selfs bót of few numbir this day, Thay continew thair anser to ye xxv of this instant, and seing the brethring undirstands that ye said Mr. Alex^r is admited alreddie to teiche publictly in sum plaicis, Thay ernstlie request ye said Mr. Alex^r to teiche in the said kirk ye nixt Sondag that thais parochinars now destitut of the Word may receave sum comfort be his doctrein."

A week after, on 25th May, there compeared before the Presbytery, "James Alshunder in Menstrie, David Balfour of Powhouse, David

Balfour fear¹ of ye same, Johnne Grahame in Athray, and James Crystie in Cornetoun, commissioners for ye parochinars of Logie and in thair name declairit that thay have hard Mr. Alex^r Home preiche in thair kirk ye last Sondag quhais doctrein thay lyk weill of and desyrs the brethrein to admit him to be thair minister, and in respect of the smalness of the stipend desyrs the brethrein to appoint ane of thair number to pass with ane of ye parochinars of Logie to Patrik Home of Polwart takisman of their teinds to travell² with him for ane augmentatione to the stipend and also to travell with the said Mr. Alex^r to accept ye said chairge. The brethrein promesis ather to send of ane of thair numbir to ye effect foirsaid or than sall send ane misseive to that effect."

The brethren of the Presbytery, perhaps considering discretion the better part of valour, sent a missive to the old laird of Polwarth, and the parishioners of Logie did the same by the hands of James Alexander, who interviewed the father of their future minister. The old laird appears to have been a very stiff customer to tackle, and even the fact that the living of Logie was to become his second son's was not enough to unloose his purse-strings. There is an element of dry humour about the answer which he gave to the not unnatural request of the good folks of Logie. On 22nd June, "James Alshunder in Menstrie Reports

¹ *Fear*, one who holds property in fee.

² To travell=to treat for terms, consult.

that he past to Patrik Home of Polwart and delyverit to him twa misseive letters, ane frome the parochinars of Logy and ane uther from this presbyterie desyring that he wald give ane augmentatione to ye present stipend of Logy that may mak ye samin sufficient for ane honest man seing he hes in tak ye teind shavis of ye said kirk for ane small dewtie. Anent ye quhilk the said James Alshunder travellit with him at lenth and in end receavit na anser, bot according to that conteinit in ane misseive letter direct frome him to this presbyterie Bearand in effect that he can not depurse nane of his siluir for the serving of ye said kirk nor na uther kirk, Bot onelie that thing conteinit in his assedatione usit and wount be his predicessurs and himself, Inrespect thair of the brethring ordanis ane letter to be directit to [Alexander] Home of Northberwik, Provost of Edr¹ desiring his lo. to request ye said Patrik his brother to mak ane reassonabill augmentatione to ye said stipend for ye caus foirsaid and utheris to be sait down in ye said letter, And also ordainis that the said kirk be viseit upon the xxvii day of Junij instant at ix hours befor none be Messrs Patrik Simsone,² Alex^r Simsone³ and Williame Stirling⁴ Quhome ye brethrein ordanis to travell with ye parochinars of ye said kirk for ane men-

¹ During the religious disturbances in Edinburgh, in 1596-97, a tumult arose and Sir Alexander Hume, Provost, although he was lying sick, came to the street and pacified the crowd. Burton's *Hist.*, V., p. 311.

² Minister of Stirling.

³ Minister of Alva.

⁴ Minister of Kincardine.

teinance and provisione to be maid for ane pastur that should entir to serve in that kirk for ye spaiçe of ane half zeir to and until the tyme provisione may be haid be assignatione of ye lxxxxvii crop, and to report to ye presbyterie ye suttes of thairs travells on ye penult day of Junij instant. And ordanis that ye said Mr. Patrik Simsone teich at ye said visitatione and that ye saids parochinaris be dewlie advertesit thair of and warnit to conveyn ye said day to ye effect foirsaid."

This visitation was duly carried out by the three brethren appointed, and the Report of their diligence was set down "in ye bwik of Visitatione." This book has not, however, been preserved. The next step towards the admission of Mr. Alexander Hume, as minister of Logie, was the fixing of his trials. The report of these is contained in the Presbytery Register under date 10th August, 1597. "The brethring appointed to heir Mr. Alex^r Hume¹ teiche publict doctrein Reports that thay hard his doctrein teichit befor ye congregation of Stirling upon ye xxviii. day of Julij last by past on the 2. Epistill of S. Paul to the Thessalonians the 4 chap. beginnand at ye 13 vers to ye last vers of ye samin exclusive. Quhais doctrein thay judgit sound and comfortabill, with ye quhilk point of his tryell the brethrein ar satisfieit as also undirstandis him to have gude and soleid knowlege in ye grunds of religione able to

¹ His name is invariably spelt "hume," throughout the Presbytery Register, except the first occasions on which he was proposed by the Commissioners of Logie, when it is "home."

withstand the enemeis of the trewth, and thairfor for tryell of his lyfe and conversatione ordanis ane Edict to be direct and execut at the kirk of Logy (thairunto he is suited) ye nixt Sondag according to ye ordur, and that the Clark direct ane misseive in ye brethrings name, to the presbyterie of Edinburgh quhair the said Mr. Alex^r hes maid his residence last, and desyr thair testimoniall, testifeand the trewth of his lyf and conversatione."

The Edict of the Presbytery being served in proper order, and no objections stated, "the brethring being advysit with the haille points of the said Mr. Alex^r humes tryell anent his literatur, qualificatione in doctrein, and his lyf and conversatione, findis him apt and Idoneus [fit] to entir in the ministrie, and seing he is ernstlie suited be the saids parochinars of Logy to be thair minister, off quhome and his doctrein thay declarit to have ane gude lyking. Thairfor the brethring of the said presbyterie hes admited and admits the said Mr. Alex^r hume ordinar pastor to the saids parochinars of Logy with full powar to him to exerceis all thingis pertaining to ye office of ane minister in the kirk of God and exhorts him to the feir of God faythfullie to dischairge himself thair intill and ordanis Mr. Patrik Simsone and Mr. Alex^r Yull¹ to plaice him pastor at ye said kirk be Impositione of hands according to ye ordur upon ye penult day of August instant, And that ye said Mr. Patrik Simsone mak the exhor-

¹ Principal of the Grammar School in Stirling. He was a member of the Presbytery and a brother of "the Exercise."

tatione : And ordanis ye said Mr. Alex^r hume to mak dew advertisment heirof to ye saids parochinars upon Sunday nixtocum and desyr ye Eldars Diacuns and maist discreit men of ye parochin to conveyn with ye fairsaids commissionars ye said day."

On the 30th August, Mr. Alexander Hume was duly ordained minister of the Parish of Logie to the great satisfaction of the parishioners and of the Presbytery of Stirling.

THE POET-PASTOR.

Amid the beauties of Logie, Hume found much to gratify his cultured mind. He was a great lover of nature. The surroundings of his quiet manse, which then stood below the present gardens of Airthrey Castle, suggested many of his poetical pieces; the infinite variety of the seasons, the hills and dales, the woods and streams, the rural scenes, all lent their inspiration. Above all he looked "from Nature up to Nature's God," and the reader of his poems observes running through them a strain of fervent piety, mature reflection, and earnest devotedness. His poem, "The Day Estival"—The Summer Day—may be taken as a fine example of this poet-preacher's genius. Dr. Leyden considered it sufficiently noteworthy to include it in its entirety in his volume of "Scottish Descriptive Poems," and it also finds a place in Campbell's "Specimens of British Poets," where he remarks that Hume exhibits, in some of his verses, "a train of imagery that seems peculiarly

pleasing and unborrowed—the pictures of a poetical mind, humble but genuine in its cast.”¹ Professor Veitch includes the poem in his work “The Feeling for Nature in Scottish Poetry,”² giving the criticism that “Hume may fairly be said to be the first of our Scottish poets who had the courage to choose for a poetic subject exclusively a purely descriptive scene, and that a Scottish one—a summer day in Scotland; and notwithstanding certain defects in the treatment, such as the introduction of some foreign features, and a tendency to catalogue rather than to compose, the picture is one of great interest and beauty.” Mr. John Hill Burton, in his “History of Scotland,”³ says “Alexander Hume’s poem of the “Day Estival,” existing in obscurity, as excluded from legitimate poetry by the canons of each succeeding dynasty, has found itself in harmony with the poetical spirit of the present generation—so far, indeed, that a close parallel has been found between him and a great poet of the nineteenth century in their style of imagery. It is the description, physical and social, of the land, blessed by a hot summer day, following the course of daylight from sunrise to sunset.”

There is genuine simplicity and pathos in his description of the long summer day, which charms the ear, and illustrates some of the pleasantest qualities of the old pastorals.

¹ Vol. II., p. 238.

² Vol. I., pp. 327-339.

³ Vol. VII., p. 82, note.

THE DAY ESTIVALL.¹

Gen. i. 4, 16. O PERFITE light ! whilk sched away *divided*
 The darkness from the light,
 And set a ruler oure the day,
 Ane other oure the night.

Thy glory, when the day forth flies,
 More vividly does appear, *vividly, lively*
 Nor at mid-day unto our eyes *than*
 The shining Sun is clear.

ie
puscule
stutine. The shadow of the earth anon,
 Removes and draws by ;
 Sine in the East when it is gone, *then*
 Appears a clearer sky.

Whilk soon perceives the little larks, *which*
 The lapwing, and the snyp,
 And tunes thair sangs like nature's clarks,
 Oure meadow, muir, and stryp.

But every bais'd nocturnall beast *deep-sounding*
 Nae langer may abide ;
 They hie away, baith maist and least, *largest and*
 Themselves in house to hide. *[smallest]*

¹ The TEXT here given is almost the same as that adopted by Professor Veitch ; it is a little more modern, and therefore more easily understood by the general reader, than the original in Hume's volume. As the *Scottish Text Society* are about to publish a new edition of the "Sacred Songs" of Alexander Hume, edited by Professor Lawson, St. Andrews, the present writer has not always re-produced the quaint spelling of the period.

They dread the day, frae they it see, *as soon as*
 And from the sight of men ; [*they see it*
 To seats and covers fast they flee,
 As lions to their den.

Our *Hemisphere* is poleist clean,
 And lightened more and more,
 Till every thing be clearly seen
 Whilk seemèd dim before.

Except the glistening astres bright, *stars*
 Which all the night were clear,
 Offuskèd with a greater light, *overshadowed*
 Nae langer does appear.

A descrip-
 tion of the
 morning.

The golden globe incontinent
 Sets up his shining head,
 And oure the earth and firmament
 Displays his beams abroad. *abroad*

For joy the birds, with boulden throats, *swelling*
 Agains his visage sheen, *against*
 Take up their kindly music notes
 In woods and gardens green.

Upbraids the careful husbandman, *uprises, upgoes*
 His corns and vines to see,
 And every tymous artisan, *punctual to time, early*
 In booth works busily.

The pastor quits the slothful sleep,
 And passes forth with speed,
 His little camow-nosèd sheep *flat-nosed*
 And rowting kye to feed. *lowing*

The passenger from perils sure
Gangs gladly forth the way ; *goes*
Brief, every living creature
Takes comfort of the day.

The subtle motty ¹ rayons light *full of motes*
At rifts they are in won ; *chinks gained entrance*
The glancing thains and vitre bright, *perhaps gossamer*
Resplends agains the sun. *[glass]*

The dew upon the tender crops,
Like pearlis white and round,
Or like to melted silver drops,
Refreshes all the ground.

The misty rocke, the clouds of rain,
From tops of mountains skaills ; *disperse*
Clear are the highest hills and plain,
The vapours takes the vales.

Begaried is the sapphire pend, *variegated arch*
With sprains of scarlet hue, *streaks*
And preciously from end to end
Damaskèd white and blue.

The ample heaven of fabric sure
In cleanness doth surpass
The crystal and the silver pure,
As clearest poleist glass.

The time sae tranquill is and still,
That nae where shall ye find,
Save on ane high and barren hill,
Ane air of peeping wind. *softly sighing*

¹ So later Ramsay—"The rising sun shines motty thro' the reek."

All trees and simples, great and small,	<i>bushes</i>
That balmy leaf do bear,	
Nor they were painted on a wall,	<i>than</i>
Nae mair they move or steir.	<i>stir</i>

Calm is the deep and purpours sea,	
Yea, smoother than the sand ;	
The wals that weltering wont to be,	<i>waves</i>
Are stable like the land.	

Sae silent is the cessile air,	<i>yielding</i>
That every cry and call,	
The hills and dales and forest fair	
Again repeats them all.	

The rivers fresh, the caller streams	
Oure rocks can softly rin ;	<i>do, usually did</i>
The water clear like crystal seems,	
And makes a pleasant din.	

The fields and earthly superfice	<i>surface</i>
With verdure green is spread,	
And naturally, but artifice,	<i>without</i>
In party colours cled.	<i>varied</i>

The flourishes and fragrant flowers,	<i>blossoms</i>
Through Phoebus' fostering heat,	
Refreshed with dew and silver showers,	
Casts up ane odour sweet.	

The cloggèd busy humming bees,	<i>clagged with honey</i>
That never thinks to drown,	<i>drone, idle</i>
On flowers and flourishes of trees	
Collects their liquor brown.	

descrip-
tion of the
1-day.

The Sun, maist like a speedy post,
With ardent course ascends,
The beauty of the heavenly host,
Up to our zenith tends.

Nocht guided by nae Phaeton,
Nor trainèd in a chayre, *drawn in a car*
But by the high and holy One, *who*
Whilk does all where empire. *[rule, hold empire]*

The burning beams down from his face
Sae fervently can beat,
That man and beast now seeks a place
To save them frae the heat.

The breathless flocks draws to the shade
And freshure of their fald ;
The startling nolt as they were mad *oxen*
Runs to the rivers cald.

The herds beneath some leafy tree
Amids the flowers they lie ;
The stable ships upon the sea
Tends up their sails to dry. *stretch, extend*

The hart, the hind, the fallow deer,
Are tapisht at their rest ; *lurking, couching*
The fowls and birds that made the beir, *sound,*
Prepares their pretty nest. *[music]*

The rayons dures descending down, *strong, keen*
All kindles in a gleid, *hot glare, or blaze*
In city nor in borroughs-town,
May nane set forth their heid.

Back frae the blue paymented whun, *pavement of*
 And from ilk plaister wall, [*whinstone*
 The hot reflexing of the sun
 Inflames the air and all.

The labourers that timely raise,
 All weary, faint, and weak ;
 For heat, down to their houses gaes, *go*
 Noon-meat and sleep to take.

The caller wine in cave is sought,
 Men's brotheing breasts to cool ; *perspiring pro-*
 The water cald and clear is brought, [*fusely, frothing*
 And sallads steeped in ule. *oil, ulzie ; Fr. huile*

Some plucks the honey plowm, and pear, *plum*
 The cherry and the pesche ; *peach*
 Some likes the rime, and London beer, *perhaps foam*
 The body to refresh.

Forth of their skepps some raging bees *hives*
 Lyes out, and will not cast ;
 Some other swarmes hives on the trees
 In knots together fast.

The corbies and the kekling kaes *jackdaws*
 May scarce the heat abide ;
 Hawks prunyeis on the sunny braes, *preen themselves*
 And wedders back, and side. *move backwards*
 [*and sideways*

With gilted eyes and open wings
 The cock his courage shaws ;
 With claps of joy his breast he dings, *strikes, flaps*
 And twenty times he craws.

The doo, with whistling wing sae blue, *dove, pigeon*
The winds can fast collect ;
Her purpour penns turns merry hue, *feathers*
Against the sun direct.

escrip- Now noon is went, gone is mid-day, *wended, past*
of the
ing. The heat does slack at last ;
The sun descends down west away
Frae three o'clock be past.

A little cool of breathing wind
Now softly can arise ;
The warks through heat that lay behind,
Now men may enterprise.

Forth fares the flocks to seek their food
On every hill and plain ;
Whilk labourer, as he thinks good, *which, whoever*
Steps to his turn again.

The rayons of the sun we see
Diminish in their strength ;
The shade of every tower and tree
Extended is in length.

Great is the calm, for everywhere
The wind is settling down ;
The reik thraves right up in the air *smoke wreathes*
From every tower and town.

Their firdoning the bony birds *singing*
In bauks¹ they do begin ;
With pipes of reeds the jolly herds
Halds up the merry din. *hold*

¹ Banks of earth between fields, or dividing strips of land left unploughed,

The
crepuscule
vespertine

The Mavis and the Philomeen,
The Starling whistles loud ;
The Cushets on the branches green
Full quietly they crowd.

crood, coo

The gloaming comes, the day is spent,
The Sun goes out of sight,
And painted is the occident
With purpours sanguine bright.

The Scarlet nor the golden thread,
Who would their beauty try,
Are naething like the colour red
And beauty of the sky.

Our West horizon circular,
Frae time the sun be set,
Is all with rubies, as it were,
Or Roses red ourefrett.

overfretted

What pleasure were to walk and see,
Endlang a river clear,
The perfect form of every tree
Within the deep appear !

alongside

The Salmon out of cruives ¹ and creills, *baskets*
Uphailèd into skowts ; *drawn up into cobbles*
The bells and circles on the weills, *eddyng pools*
Through lowping of the trouts. *leaping*

O ! then it were a seemly thing,
While all is still and calm,
The praise of God to play and sing
With cornet and with shalme.

fluted instrument

¹ Box or crib placed in a river for trapping salmon.

But now the herds, with mony shout,
Calls other by their name.

Gae, Billie! turn our gude about, *stock, herd*
Now time is to gae hame.

With belly fou, the beasts belyve *full forthwith*
Are turnèd frae the corn,
Whilk soberly they hameward drive, *which*
With pipe and lilting horn.

Through all the land great is the gild *clamour, noise*
Of rustic folks that cry ;
Of bleeting sheep, frae they be filled,
Of calves and routing kye.

All labourers draws hame at even,
And can till other say,
Thanks to the gracious God of Heaven,
Whilk sent this summer day.

The remarks of Professor Veitch are sufficiently characteristic and sympathetic to deserve quotation. He says, "The interest of this poem is its intense realism—its true satisfied feeling for the sights and sounds of the world around—for the successive scenes of sky and earth, country, sea, and town, as they stand out in the light and are affected by the rise, the noontide, the afternoon and the evening of a summer day. The simple manners of the time are also touchingly portrayed. The meditative minister of Logie had a true eye for nature and a susceptibility of heart which enabled him to feel its gentler charms. In the series of pictures which pass before the eye, we

may note for power and beauty that of the tranquillity of the time. This is touched, deepened by 'the air of peeping wind,' to be felt only on the top of the 'high and barren hill;' it is impressed on the eye by the trees, motionless as 'if painted on a wall,' and it is brought home to the ear by cry and call repeated from 'hill and dale and forest fair,' and by 'the rivers fresh' and 'the water clear' making 'a pleasant din.'

"When speaking of trees, he says—

'Nor they were painted on a wall,
Nae mair they move or steir;'

—we have an anticipation of Coleridge in his lines—

'As idle as a painted ship
Upon a painted ocean.'

"In the afternoon there is a peculiarly true and characteristic picture of the land as a man living then would see it—when 'tower and town'—that is square peel, castle, and farmsteading, set amid their clump of trees—would be the prominent objects of vision. The rays of the sun are losing their strength, and the shadows are lengthening—

'The shade of every tower and tree
Extended is in length.'

And then—

'The reik thraws right up in the air
From every tower and town.'

"Besides the series of descriptions, there are epithets in themselves pictures. The 'sure fabric'

of the 'ample heaven' and its 'cleanness' have a moral suggestion about them recalling later utterances on the same theme. The hot glare of the sun's rays in the streets of the borough town implied in the phrase 'kindles in a gleid,' is a true and graphic touch—and not less the mingled outbreak of sound in the gloaming from 'rustic folk' and 'bleeting sheep' and 'routing kye.'"

These remarks of Professor Veitch reveal more of the spirit of the true critic and disciple of nature than the estimate of the historian, John Hill Burton, who says, "The Scots poets of the early half of the seventeenth century were not many. Chief among them were Drummond of Hawthornden, Sir William Alexander, Sir Robert Aytoun, and Alexander Hume. A community so small and obscure did not subject itself to the rules of art coming in force in England for the discipline of its larger literary republic. The few Scots poems of the day have thence a spirit of not unpleasant freedom, which has recommended them to the anarchical taste of the present generation. . . . But although the versification is free of many contemporary trammels of art, and is often devoted to the description of natural objects, yet there is a certain pedantry or conventionalism in the selection of these objects. The poet does not go forth dreaming on what is around him, and telling his dream. He must select and group his matter after such rules as have prescribed the foreground, middle, and distance of a legitimate picture, or the unities in a drama. It will perhaps make this characteristic more distinct to say, that when

we accompany a Scots poet of the day, who in natural and easy versification is describing natural objects with much truth and vivacity, yet we do not feel that we are in Scotland along with him. This will show itself in the portions from Hume's poem given in the preceding note, and one may read the whole without finding anything in the descriptions to mark the author as a Scotsman. In fact, his summer day belongs to climes nearer the sun ; and only to some memorable day of exceeding heat, scarcely occurring once every year, would it be applicable in Scotland." ¹

The last criticism is certainly unwarranted in so far as Alexander Hume is concerned. The poem is full of those touches which mark the Scotsman, and the description of a summer day is particularly true when applied to the sheltered and genial surroundings of the old manse of Logie, where many such days are experienced every year. The poet was portraying the condition of places which he knew, not the average state of the whole of Scotland, and in this he proves the accuracy of the picture he desired to paint.

HIS SURROUNDINGS.

In Hume's time Logie was a quiet rural parish. The steam engine, which now clangs through the valley, was not dreamt of, and the day of health resorts had not come. Bridge of Allan was a meagre hamlet, and simplicity dwelt securely be-

¹ *History of Scotland*, Vol. VII., pp. 81-84.

neath the towering cliffs of the Ochils, upon whose luscious herbage flocks of sheep and goats fed. The people were primitive in their simplicity, and few outside events obtruded themselves upon their thoughts, unless it were the movements of the royal court, when Stirling Castle was made its headquarters, and some of the courtiers rode afield or the King went a-hawking in the neighbourhood of Menstrie. The pastor was the father of his flock, their instructor in learning and righteousness. Rural dwellers in this happy valley came to their minister with their troubles, and received at his hands refreshment for their souls.

The scenery was even more inspiring then than now, being more natural, more simple, and less spoiled by the artificiality of civilization ; and in this natural garden of beauty the poetic soul of Alexander Hume rejoiced. Nature rewarded him with her lavish gifts. The music of the birds delighted his ears. The streams babbled melody the long summer day, and heart and soul were lifted upwards with the song of praise and thanksgiving. As he went out and in among them, his soul had pleasure in the alternating loveliness of spring's newness, summer's glory, autumn's pensiveness, and winter's chilly restfulness. The changes which come to all mortals brought to his thoughtful mind their usual lesson of man's decay. Thus we find him writing a sacred ballad called "Thanks for Deliverance of the Sicke," in which he says—

Who would not in his heavy plight and cruel pining pain,
All worldly wealth and gloire renounce, to have his health
again ?

The beautiful would lose his hue, the strong would quit
his strength,

The rich his store, his treasure great, and fertile lands of
length ;

The burning, most ambitious breast would quit his noble
fame,

And be content without renown, to lead his life at hame.

This then we see : the mightie God, the crosse of sick-
ness sends,

Unto his awin adopted sonnes, to money divers ends,

Now as a plague, now as a pruiſe, that man may clearly
knew :

How he is weake, and of himſelfe cannot fulfil the law,

Now as a prick to call to mind what evil is, and good,

To move the dull forgetfull heart, demerſt in fleſh and
blood.

O gracious rod, whereby the Lord and man are recon-
cealed,

O happie ſickneſſe of the fleſh, whereby the ſaull is healed,

O mervellous great mediciner, and ſoveraine mediceine,

Quhilk be the bodie to the ſaull, dois mightilie atteine.

Of ſickneſſe ſower the end is ſweete, for be theſe ſharp
diseaſis,

He wunds the ſenſeles harts of men, quhilk pleaſor
cauteriſis :

Bot mightely he raises up the faithful when they fall.

I have beene ſeik, and to the Lord did airly cry and
call,

Quhilk ever did exhauſe my voice, and healèd me with
ſpeede,

Above my wit he did provide, and send me help at
neede :

Nocht only me he did releeve, when I was sair affrayed,
Bot also from the dure of death, even them for whome I
prayed.

He is the rare physition wise, the trew Medicinar,
In Chirurgie of perfite skill, the traist Apothecar ;
And all that falsely is asscryved to Esculapius,
To Zoroast, till Apuleie or to Democritus :
He can performe in verie deede, he can the dolor swage,
Restore the health, prolong the dayes, renew the widedder
age,

Revive the dead, and sins forgive, the onely source of all,
Quhile I may last (O living Lord) thy praises sing I sall.
I sall thee blis quhill vitall braith within my breist
remains,

Quhill I have memorie or wit, or heate within my vaines,
For all thy gifts and graces great, thou granted hes to
me,

With thankfull heart this sacred sang, I dedicate to thee:
Lord, try me nocht with sair assalts, least suddainely I
slide,

Bot if thou try, augment my strength, sic tryall to abide :
And syne to serve and worship thee, I presentlie intend,
God give me grace to persevere unto my lives' end.

EXPERIENCES OF HIS YOUTH.

In his "Ane Epistle to Maister Gilbert Mont-
crief, mediciner to the King's Majestie,¹ wherein is

¹ Gilbert Moncrieff, a man of learning, had studied at foreign universities and was held in high reputation both at home and abroad. He held the post of physician in the royal household during the youthful days of King James. *Buchanani Epist.*, p. 27. *Melville's Diary*, pp. 39, 56.

set downe the experience of the Author's youth," Hume gives his experiences of the Law and the Court.¹

QUHEN that I had employed my youth and paine,
 Foure yeares in France, and was returned againe,
 I langd to learne, and curious was to knaw :
 The consuetude, the custome and the Law,
 Quhairby our native soil was guide aright,
 And justice done till every kind of wight :
 To that effect three yeares, or neare that space,
 I hanted maist our highest plaiding place,
 And senat quhair great causses reasoned were,
 My breast was brust, with leaning on the bar,
 My buttons brist, I partely spitted bloud,
 My gowne was trald and trampèd where I stood,
 Mine eares were deifd with maissars cryes and din,
 Quhilk procutors and parties callèd in :
 I dayly learnd, bot could not pleasèd be,
 I saw sic things as pittie was to see.

The delays of the law are commented on and also the miscarriage of justice. The picture he draws of legal processes is not a creditable one.

Your advocate man be refresht with gaine,
 Or else he faints to speake or to invent
 A gud defence or weightie argument,
 Ye spill your cause, ye truble him to sair,
 Unless his hand annointed be with mair.

¹ Mr. Robert Bruce, minister of Edinburgh, a man of great influence in his time, was the second son of the laird of Airth, and practised for some years at the Scottish bar with excellent prospects of success ; but influenced by higher motives, he abandoned the law, entered as a student of divinity at St. Andrews, and in 1587 was introduced to the General Assembly by Andrew Melville, as a fit successor to Knox in the pulpit of Edinburgh.

The judges, too, are corrupt.

Alace ! sick Lords had need of reformation,
Quhair justice maist consists in sollistation,
Yit all sollistars cannot justice have,
Bot sic as may acquit them by the lave,
A Lord, ane Earle, or a wealthie man,
A courtier that meikill may and can,
Without delay will come to their intent,
Howbeit there cause it be sum deill on sklent.

The poor man need not look for much attention,
and in Hume's day

Sum senators als weill as skaffing scribes,
Are blinded oft with blinding buds (gifts) and bribes,
And mair respects the persone nor the cause,
And finds for divers persones divers lawes,
Our civil, cannon, and municipall,
Suld equallie be ministred till all.

Disappointed with the ways of Scottish jurisprudence, our poet turned to the Court.

To lead that kinde of life I wearied fast,
In better hope I left it at the last,
And to the court I shortlie me address,
Beleeving weill to chuse it for the best ;
But from the rocks of Cyclades fra hand
I struik into Carybdis' sinking sand.

It was just another case of "out of the frying-pan into the fire." The courtiers were no better than the lawyers. The vices of those attending royalty are depicted with an impartial pen, and they end in this—

Contempt of all religion, and devotion,
To Godlie deeds na kinde of perfite motion.

Expecting to be met with the rejoinder of "sour grapes," Hume remarks—

And if perhaps sum wald alleadge that I,
Have this invaid on malice and invie,
As he whome in the court few did regarde,
And got na gaine thereby nor na reward,
I grant that may be trew, bot quhat of that?
I little gaine deserved, and les I gat.

And then he makes the confession—

I hanted court to lang, and I repent.

But Hume was now done with courts, be they courts of justice or courts of royalty. He feared the fair allurements of the world, and turned to the sweet consolations of religion.

My comfort, lo, my haill felicitie,
Consists in this, I may it shaw to thee :
To serve the Lord, and on his Christ repose,
To sing him praise, and in his heichts rejoice,
And ay to have my mind lift up on hie,
Unto that place quhair all our joy sall be :
My life and time I knaw it is sa short,
That heare to dwell I think it bot a sport :
I have delight in heart maist to behald,
The pleasant works of God sa manifolde,
And to my minde great pleasour is indeede,
The nobill writs of learned men to read ;
As Chremes had, I have ane humaine heart,
And takes of things humaine na little part,
Be word and writ my minde I make it plaine,
To fekfull friends, and they to me againe.

PUBLICATION OF HIS POEMS.

It is very probable that the "Spiritual Songs" of Alexander Hume were handed about amongst his friends in manuscript, accompanied by the "Address to the Scottish Youth," but after the author's appointment to the parish of Logie his poems obtained a larger circulation, being printed at Edinburgh in 1599 by Robert Waldegrave, with some additions, and the dedication to Elizabeth Melville, Lady Culross. This friend of the poet, "the godlie daughter of a faithful father," was the daughter of Sir James Melville of Hallhill,¹ and obtained the title of Lady Culross by her marriage with John Colville, the eldest son of Alexander, Commendator of Culross. She was a poetess of some merit, and wrote a sonnet to Mr. John Welsh, during his imprisonment in the castle of Blackness, and also "Ane Godlie Dream," a poem of great beauty, long popular among Scottish Presbyterians.² In his letter to this lady,

¹ Sir James Melville of Hallhill, in Fifeshire, wrote a book of Memoirs, published in 1683 from the original MS. which was discovered in Edinburgh Castle in 1660, by Mr. Robert Traill, minister of Grayfriars Church, then imprisoned there. He was delighted at the discovery, and handed the Memoirs to Sir James Melville of Hallhill, the writer's grandson, who intrusted its publication to George Scott. The Third Edition was published at London: Printed for D. Wilson, at Plato's Head in the Strand. 1752.

² Reprinted from the original edition of 1603, in *Early Metrical Tales*, etc., Edinburgh: 1826. Of the same pious strain is "*The Complaint of a Christian Soule*.—Printed at Edinburgh by Robert Charteris, 1610." It is subscribed: "M. George Muschet, Minister of the Evangell at Dunning."

Hume remarks, "Now to come to the point, having composed in my youth a few songs in verse to the glorie of God: seeing the custome of men is to dedicate their workes to their favorites and patrones: Shall it not be lawfull to me also, after the manner of men, to present unto you (a faithful and beloved Ladie) a part of my little labours? And sa meikle the rather, because I know ye delight in poesie yourself; and as I unfainedly confes, excelles any of your sexe in that art, that ever I hard within this nation. I have seene your compositiones so copious, so pregnant, so spirituall, that I doubt not but it is the gift of God in you. Finally, because so little a worke as this is, requires a short epistle, I take my leave, not doubting but my good meaning shall be favourablie accepted. Continue (good Ladie and sister) in that Godlie course which ye have begun: let nothing be done upon ostentation. Love your Husband; have a modest care of your familie, and let your chiefe care be casten upon the Lord Jesus, who will recompense us at his comming. To God, therefore, the Father, and our Lord Jesus Christ, be all praise for ever. Amen. At Logie the 16 of Februarie, 1598.

Your brother in the Lord Jesus, Alexander Hume,
Minister of the Evangell."

In his address "To the Scottish Youth," Hume warns him against the custom which prevailed "at the assemblies of young gentlemen and young damsels," where "the chiefe pastime is, to sing profane sonnets, and vaine ballats of love, or to

rehearse some fabulos faits of Palmerine, Amadis, or other such like raveries." While the tendency of the early reformers was to suppress such profane and seductive songs as being inimical to the principles of the reformed religion, Hume's desire was to encourage the true religious spirit of poetry. This appears from the concluding words of his brief prefatory address. "Heirefore, I have heere set downe before thee, a few spirituall songs, begun in my youth, and prosecuted in my wrastlings with the world, and the flesh, whereby thou may cleerly see what abundance of good matter is offered, which the most parte of Poets foolishlie rejects, and dedicates their hole studie to things moste vile and contemptible. Farther, I contemne not the moderate actes of good men: nor yet the extolling of liberall sciences; But thou hast notable examples in the French toong set forth by Salust of Bartas.¹ Onely thus much have I

¹ Guillaume De Salluste Du Bartas, a French Poet, was born in 1544, and died in 1590 of wounds received in the battle of Ivry. He was employed by Henry IV. of France in England, Denmark and Scotland; he commanded a troop of horse in Gascony under Marshal de Martingan. His chief work is *La Sepmaine*, a poem on the creation of the world. He published a second *Week* in 1584. Parts of it were translated by Th. Hudson, William Lisle, and Thomas Winter. This poem—*La Sepmaine*—was highly commended by Hall, Spenser, and Ben Jonson; and Drummond of Hawthornden makes a comparison between Sir William Alexander and Du Bartas to the former's credit. Within six years of the poem's publication it reached as many as thirty editions. He was called the divine Du Bartas, and many English writers compared him to Ariosto. James VI. tried his "prentice hand" at translating Du Bartas's poem *L'Uranie*, and the compliment was returned by the French writer translating, as *La Lepanthe*, the monarch's poem on the battle of Lepanto. He termed King James

written in rude Scottish and hask verses, to provoke the more skilfull in that art to flee higher, and to encourage the meaner sort to follow. To the effect that the spirits of men in all their actions

the "Scots Phoenix." Du Bartas visited Scotland in 1587, as the guest of the King, shortly after the ambassadors left for Denmark to arrange His Majesty's marriage. Sir James Melville in his *Memoirs* (3rd Ed., p. 352) says, that King James "had him in great esteem, for his rare poesy set out in the French tongue." Du Bartas proposed the Princess of Navarre as a suitable wife for the Scottish monarch. "Monsieur Du Bartas's qualities were so good, and his credit so great with his Majesty, that it appeared, if the ambassadors had not already made sail, that their voyage should have been stayed for that season." The poet, while staying with the King at Falkland endeavoured to persuade Sir James Melville to act as ambassador to the King of Navarre; but his brother, "my lord Tungland," undertook the journey and became well acquainted with the said Princess. Her brother, the King, treated him well, and he returned with a picture of the Princess and "a good report of her rare qualities." In the Diary of James Melville, we find that "About the end of June (1587), his Majestie cam to St. Andros, and brought with him the said Du Bartas, and coming first without anie warning to the New Collage, he calles for Mr. Andro, saying he was com with that gentleman to haiff a Lessone. Mr. Andro answeres, 'That he haid teatched his ordinar that day in the fornoone.' 'That is all ane,' sayes the King, 'I mon haiff a Lessone, and be heir within an houre for that effect.' And indeid within les nor an houre, his Majestie was in the scholl, and the haill Vniversitie convenit with him, befor whom Mr. Andro ex tempore intreated maist cleirlie and mightelie of the right government of Chryst, and in effect refuted the haill Actes of Parliament maid against the discipline thereof, to the great instruction and comfort of his auditor, except the King alleane, wha was verie angrie all that night." Next day the Bishop (Patrick Adamson) had a lesson and a feast prepared for the King. The former was different from Mr. Andrew Melville's being "anent the corrupt groundes quhilk he haid put in the King's head contrarie to the trew discipline." After this, "The King, with Monsieurd du Bartas, cam to the Collage Hall, where I causit prepear, and haiff in readiness a banquet of wat and dry confectiones, with all

may be applied to the right end, even to glorify God, who must ever sanctifie and prosper the enterprises of his owne. . At Edinburgh the 9 day of December, 1594."

sortes of wyne, wharat his Majestie camped verie merrelie a guid whyll, and thereafter went to his hors. Bot Mon. du Bartas taried behind and conferrit with my Vncle and me a wholl houre, and syne followed efter the King; wha inquiring of him that night, as ane tauld me, 'What was his judgment of the twa he haid herd in St. Andros?' He answeret the King, 'That they war bathe lerned men, bot the bischopes war cunned, and prepared maters, and Mr. Andro haid a grait reddie store of all kynd of larning within him; and by that, Mr. Andro his spreit and courage was far above the other.' The quhilk judgment the King approved." (*Melville's Diary*, pp. 188, 189.)

It was Joshua Sylvester's (1563-1618) translation of the *Sepmaine*, in 1598, which made Du Bartas so popular and exercised no slight influence on English literature. His translation of the *Divine Weeks and Works* earned for him the epithet, "silver-tongued Sylvester." A critic, named Dunster, has stated that Sylvester's Du Bartas contained the *prima stamina* of *Paradise Lost*. Here is a specimen, giving a portion of Satan's temptation of Eve:—

"No, Fair!" quoth he, "believe not that the care
 God hath, mankind from spoiling Death to spare,
 Makes him forbid you, on so strict condition,
 This purest, fairest, rarest fruit's fruition.
 A double fear, an envy, and a hate,
 His jealous heart for ever cruciate;
 Sith the suspected virtue of this tree
 Shall soon disperse the cloud of idiocy
 Which dims your eyes; and, further, make you seem
 Excelling us—even equal gods to him.
 O world's rare glory! reach thy happy hand;
 Reach, reach, I say; why dost thou stop or stand?
 Begin thy bliss, and do not fear the threat
 Of an uncertain God-head, only great
 Through self-awed zeal: put on the glistening pall
 Of immortality! Do not forestall,
 As envious step-dame, thy posterity
 The sovereign honour of divinity."

Such an effort to elevate and purify the character of Scottish song, as we see here, is surely a praiseworthy one, and there are no traces of narrow bigotry nor want of true sympathy with all that is beautiful and good in the fairy realms of the Muses.

The original volume, which was reprinted for the Bannatyne Club in 1832, and presented to the members by John Gardiner Kinnear, was gifted to the University of Edinburgh by William Drummond of Hawthornden. It is now of great rarity and value. A MS. copy of the *Sacred Songs* is in the Advocates' Library.

The following is the title of the book :—

Hymnes,
Or Sacred Songs,
wherein the right use of Poesie
may be espied.

Be Alexander Hume.

Whereunto are Added,
the experience of the Author's youth,
and certaine precepts serving to the
practise of Sanctification.

The table followes in the next page.

Ephes. 5. 18.

But be full filled with the Spirit, speaking unto your selves in Psalmes, and Hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts.

Edinburgh,
Printed by Robert Walde-grave,
Printer to the King's Majestie. 1599.
Cum privilegio regio.

The table of contents ran thus :—

The Contents of this Booke.

- 1 The Authors Recantation.
- 2 Of Gods benefites bestowed upon man.
- 3 A description of the day Estivall.
- 4 Consolation to his sorrowfull soule.
- 5 Praise for deliverie of the sick.
- 6 Of Gods omnipotencie.
- 7 The triumph of the Lord after the maner of men,
alluding to the defeat of the Spanish Navie, in
the yeare 1588.
- 8 The humiliation of a sinner.
- 9 An Epistle to master Gilbert Moncreiff, Mediciner
to his Majestie, containing the experience of the
Authors youth.
- 10 Christian precepts serving to the practise of Sancti-
fication.

Being what he calls Hymnes, these poems of Hume are of a religious character, drawn, many of them, from his personal experience. But they are prefixed by "A Sonnet of Love," wherein he distinctly indicates the cheerfulness of his temperament. One is, therefore, amazed why such a liberal minded critic as George Gilfillan could affirm that after being settled in the parish of Logie "he darkened into a sour and savage Calvinist." A lover of music, as well as of Poesy, he never exhibited any of those traits of character which mark "a sour and savage Calvinist," but ever showed himself to be a true Christian gentleman, who delighted in the gentler pastimes of a broad humanity, and in the end could truthful declare that he fulfilled his course with joy. Here is

A SONNET OF LOVE.

Not lawfull love, bot lecherie I lacke :
 Not women wise, but witlesse I disdaine :
 Not constant trueth, but tromperie I detract :
 Not innocence, but insolence prophaine :
 Not blessed bands, but secreite working vaine :
 As *Pyramus* and *Thisbe* tuike on hand,
 As *Iason* and *Medea* made their traine,
 As *Dæmophon* and foolish *Phillis* fand,
 As *Hercules* at *Iolæes* command,
 Which like a wife for love sat downe to spin.
 And finally all follie I gainstand,
 Which may allure the heart to shame or sin :
 Beware with vice, be not the cause of ill,
 Sine speak and sport, look, laugh, and love your fill.

HIS CHRISTIAN PRECEPTS.

Mr. Hume added to his sacred songs certain
 "Christian precepts serving to the practise of
 Sanctification," which are terse, practical, and
 devotional. They are the fruits of a sincerely
 Christian life, and of an experience of the world
 which was both extensive and varied. A few of
 these may be quoted as a specimen of the whole :

"Interprise nathing quhile thou first call unto
 the Lord to bles it, and to blesse the meanes, and
 then refer the succes theirow to him.

"Sa soone as ony of thy interprises hes taken
 effect, incontinent run and thank thy God.

"Beware of presumption, selve love, and vaine
 ostentation, whatsoever good or great work thou
 accomplish, for thou may knaw it is the Lord that

woorkes by thy hand, and not thou : seeing thou hes had experience of thine awin weakness and insufficiencie.

“ Beware thou justifie not thy self in thy hart ; for thou knows that thou cannot abstaine fra sinne, nor cannot be saved without the meere mercie of God, shawin in the righteous merits of Jesus Christ.

“ Give thou find thy desire extream earnest in any matter, beware thou execute not thy desire, unles thou have a speciall warrand of God’s word, that thy desire be agreeable to his will ; for the devill enters in be our inordinat appetits and affections.

“ When thou art in doubt if that quhilk thou art to do or say, be gud or evill : performe it not untill thou be resolved.

“ In doing thy affaires, use diligence and be quick : for thou knawes what hurt and grief thy slawnes and slouthfulnes hes wrought thee.

“ Hes thou neede of ony thing ? pray to God for it.

“ Wald thou reteine and keepe the good thing quhilk thou hes receaved ? Be thankfull to God for it.

“ Although thy prayer appeare to be without effect, yet cease not from praying, for if thy petition be lawfull, and that thou submit the granting thereof unfeinedly to the will of God, be sure that at length thou sall ather get thy desire, or else contentment, as though thou had gotten it.

“ To make thee charitable towards all men, thinke that they with whome thou hes to do are of

the number of the children of God. And quhen thou speakis of the dead, think that they are in Christ's Kingdome, and this wil make thee bridle thy tounge.

"Gif thou wald eschew anger, passe by a multitude of injuries and offences that are done thee : for gif thou marke narrowlie everie faulte and offence that is done, it sall not be possible to be lang in patience.

"Cast thy selfe to a certaine calling and vocation, that thou be not lowse and without a craft : And in chuising thy vocation (because it is a thing verie hard and difficile) first crave earnestly the direction of God, that thou may chuse the best : Secondly, consider to what vocation thy hart is maist inclined : And thirdly, consider gif God hath indued thee with gifts meet for that calling quhillk thou likes off, And thereafter make election of it.

"Having chosen a vocation, apply thy heart to thy vocation, and wearie not of it, nather goe about to avoid and cast it off : Bot willingly, and not by constraint imbrace it, be diligent in it and delyte in it.

"Be silent and modest, and not light, revealing thy grieffe, imperfection, and weakenes to everie man least thou be despised : But poure out thy griefes before the Lord, and lament thine estait to him.

"Be benevolent till all men, and patient towards all, suffering everie thing patiently for Christ's sake and after his example.

"Remember that nothing can come unto thee bot by God's providence and permission : why

then suld thou beare ony thing impatiently, seeing it is the Lord's wark?

"Gif the Lord have given thee any reasonable maintenance of thy awin, haunt not meikle the tables of uther men.

"If thou be a pastour, or a teacher, where ever thou cummis, let thy secreit purpose be to conquais sum to Christ.

"Be sure of thine election, and that thou art in the savour of God, whereof thir are infallible markes.

"First, when thou art come to the trew knowledge of Christ and the view of his death and resurrection, by the light of the Evangell.

"Secondly, when the Lorde suffers thee not to slip without correction for thy sinnes committed against him.

"Thirdly, When thou knowes thine awin wants and imperfections, and art sorry for them.

"Fourthlie, When thou hes ane earnest hunger and a thirst for righteousness and perfection.

"Fiftlie, When thou hopes assuredly a day to obtaine through Christ Jesus that quhilk thou hungers and thirsts for in this life.

"Think not that thou art able to attaine unto perfite halines in this life; for in us there is na perfection, bot our sufficiencie is from God. The greatest perfection, then, that man can attaine unto during the course of this life is to bee of a life unreprouable, or without sklander in the sight of men: To hait sin, and to love righteousness, to love the appearance of Christ Jesus: And some time to taist and feel a part of that heavenly joy

and peace of Conscience, arising upon hope quhilk the halie ghaist works in the saule and is called the earnest or erlispennie of the Spireite, wherby we ar sealed to salvation. Bot this sense of joy remaines not alwaies, bot is rare, and indures not onie long space albeit all the faithfull feels it not alike, bot some ofter, some sin dillar : some in a greter, some in a smaller measure. Alwaies, the trueth is that the maist part of the children of God are ofter subject till a feeling of feare and wraith in this life, nor of joy and peace.

“ To know thy awin nature, take heede how thy mind is occupyed when thou art solitarie, and free from all externall affaires : If altogether on earthly and carnall things, thou art yet earthly and carnall : Bot if on spirituall and heavenly things, it is the warke of the spirit. Also examine thy selfe what thou wald do if thou were in prosperitie, and had liberty to do what thou lust ; If thy inclination be to seeke riches, honors, estimation of men, to enjoy thy pleasor, or to revenge thy quarrels : certifie thy selfe thou art yet in nature : Bot if thy intention be to glorifie God, and to bee exercised in every maner of good warke : then be assured thy regeneration is begun.”

CHAPTER III.

Other Publications.

BESIDES his sacred songs, he wrote a treatise on *Conscience*, one on *The Felicity of the World to Come*, four discourses of *Praises to God*,¹ and *Ane Afold Admonitioun to the Ministrie of Scotland*. 1609. The last was discovered among the Wodrow MSS. in the Advocates' Library, Edinburgh, and printed in 1832 by the Bannatyne Club. It embraces a strong defence of Church government by Presbytery, and a very telling pasquinade against those ministers who, bent on gratifying the whims of James VI., allowed themselves to take the duties of bishops in the Church. No doubt this publication led Row to commend Hume in his *History* as one of the faithful Presbyters who "witnessed against the hierarchy of prelates in this kirk."

"After him (Patrick Simson, minister of Stirling), I mention Mr. Alexander Hoome, minister

¹ Dr. M'Crie, in his *Life of Andrew Melville*, Vol. II., p. 504, remarks that he is inclined to think that Mr. Alexander Hume, the Grammarian, "Was the author of all the books which appeared under the name of Alexander Hume, with the exception of the *Hymns*." This, however, is doubtful, but certainly it was the minister of Logie who wrote *Ane Afold Admonitioun*.

at Logie, beside Sterlin. He has left an admonition behind him in writ to the Kirk of Scotland, wherein he affirms that the Bishops, who then were fast ryseing up, had left the sincere ministers who would gladlie have keeped still the good old government of the Kirk, if these corrupt ministers had not left them and it; earnestlie intreating the Bishops to leave and forsake that course whereupon they were, or else their defection from their honest brethren (with whom they had taken the Covenant), and from the cause of God, would be registrat afterward to their eternal shame."¹

This Admonition "by a Deing Brother," as the title runs, was the last work of Hume, who died the same year. Out of love for the Kirk of Scotland he penned this dying testimony, confessing, as he drew to a close: "Now I haif written foolyschlie, Brethrenne, in deciphering and devulgating your imperfectionis, and in making my self odious to both parties; yea, to the Prince also, give perhappes my naked narratives, and bitter objurgationis agans Byschopes cum to his long eares. Bot gif I be foolysche, it is for your sakes, and although ye wald compt me your enemie, becaus I tell you treuth, as the Galatians compted Paul (Gal. iv. 16). Yet that saying of the Lord upholdeth me: 'Thou sall not heate thy brother in thy heart, but thou sall plainlie rebuke thy neighbour, and suffer him not to sin' (Levit. xix. 17)." But although the people were distracted by the attempts of King James to override their

¹ Row's *History*, p. 437.

wishes and to impose upon their Church the hated system of bishop-rule, the leal-hearted minister of Logie felt that God would so direct the affairs of his loved native land that good would ultimately come out of evil. "Then the Lord that hath the hairtis of all Princes in His handis, sall inclyne the heart of our Prince to regaird the estait of our distressed Kirk. Our God sall build up the ruines of Jerusalem, and sall make hir ane eternall glorie and a joye from generation to generation (Isay. lx. 15); for the Lord exerciseth his kirk with vicissitudes of distresse and of comfort, and even hath done in all aiges, so that this is no new thing. As for me, poor wretche, O that I eyther had wingis lyke a dowe that I mycht flie away and rest (Psal. 55, 6) or that the peace and holyness of the kirk might be procured by my death! Yit sall my saul rest in howpe; I schould have fanted except I haid beleved to see the goodness of the Lord in the land of the leving (Ps. 27, 13). Mak heist, thairfoir, O Lord, and tarie not. The Grace of our Lorde Jesus Chryst be with you all. Amen."

ECCLESIASTICAL CONTROVERSIES.

The period of Hume's ministry at Logie was one fraught with momentous consequences to the Church of Scotland. From 1596 to 1638, at which point Presbytery was triumphant in the National Covenant and in the General Assembly at Glasgow, there was a constant struggle between the majority who favoured Presbytery and those who

favoured the King's party in the endeavour to impose Episcopacy upon the Church. The King did not relish the outspokenness of the ministers, and tried to get them made subservient to his own wishes. In 1597 he began to put in force a new policy to bring the ministers to obey his mandates.¹ This policy was developed in an Assembly in March held at Perth, and at another in May, in Dundee, where he took up the plausible cry of a minister for every kirk and a stipend for every minister. His real aim, however, was to get a standing commission of ministers appointed to vote in Parliament as bishops. After the full restoration of the Popish earls at Aberdeen, on 26th June, when they received the communion as Presbyterians in St. Nicholas' Church, the Parlia-

¹ "About this tyme the Commissioners of the Kirk were continuallie attending the King, because they began to perceive that plots were laid down for the alteration of religion, or the bringing in of libertie of conscience at the least. So that upon the 16th day of December, the King and the Commissioners disagreed a long tyme, so that he threatened to remove them off the toune, and that he would be no more troubled with them ; yit in end they concluded all maters with full contentment, as appeared, albeit the effects declared the contrare. . . . The Kirk of God now being in this pitifull case, Papists and their favourers ruling the King, yea and sundrie of the commissioners of the kirk, desiring to be in favour and credit with his Majestie, there is a Generall Assemblie appoynted to be holden at Dundie, in the beginning of March following ; at the whilk assemblie, (after that the King had dealt earnestlie with the commissioners, at least so many of them as he could persuade, and had made them to deal with all other ministers, who would be persuaded by them, that the King's intention was good and religious, in offering to make the ministers the third estate in Parliament), began the great change that came upon our kirk."—Row's *History*, pp. 184, 187.

ment received, in December, commissioners of the Assembly seeking a vote in Parliament for a certain number of their brethren. The Church agreed to this, by a small majority of 10 at an Assembly in Dundee in March, 1598, since it was expedient for the weal of the Church that the ministry, as the third estate, should be represented in Parliament. The number fixed was fifty-one, as it had been in the old days of the bishops, abbots and priors. Part were to be elected by the King, and part by the Church; but the specific terms of election were remitted for the consideration of presbyteries and synods, along with the doctors of the universities. Protestation was taken, at the close of this Assembly, by John Davidson of Prestonpans, that none of the Acts passed could be considered valid, as the Assembly had not been free, being overawed by the King. It was this same minister who, when the proposal had come previously before the Synod of Fife, had said, "Busk him, busk him as bonnily as ye can, and fetch him in as fairly as ye will, we see him well enough, we can discern the horns of his mitre." The necessary regulations were agreed to in March, 1600, at an Assembly held in Montrose.¹ The

¹ It met upon the 18th March, when Mr. Robert Wilkie was moderator, and the King also present. "Thus after the vote at Dundie concerning vote in Parliament, the generall and main question, whither ministers should have vote in Parliament, yea, or not, the King would never suffer to speak of it againe in open Assemblie, but the circumstances wes determined at Monros. Thus the King obtained his grand purpose in getting the ministers to be the third estate in Parliament, to vote in the place of bishops,

ministers voting in Parliament were, however, to be called commissioners and not bishops, and it was required that they should report annually to the Assembly, and demit their office, unless the Church or the King continued them. Another restriction was that such commissioners were not to be members of Assembly unless specially appointed by their presbyteries. In his admonition Hume relates what took place at Montrose, being himself present. "At last the Prince (not only respecting the Godlie purposis of the Kirk, bot also the advancement of his Royall Estate) yeilded to this long urged petitioun, not simplie, bot upone certane conditiones; *videlicet*, first, that the election of the ministeris that suld sit, and haif vote in Parliament, sould pertene to the King, and not

abbots, and priors, as in tyme of Poperie; it was a prettie devyse to put men in an unlawfull and corrupt office, and then sett down a number of caveatts (lyke Samson's half-burnt coards) to binde him to honestie, and to hold him from corruption."—Row's *History*, p. 203. *Vide* also, *Book of the Universal Kirk*, ff. 193, 194. Calderwood, v. 414-440. Melville's *Diary*, pp. 349-362. Spotswood, 453, 457.

"It is very well known, what endeavours King James VI. had here to get a moderate Episcopacy settled in constant Moderators, with their own consent to caveats, to keep them in subjection to their own Presbyteries and Synods, and to lay down their places every year at the feet of the General Assembly; as appears by the Meeting at *Montrose*, where honest men did protest against it, and tell the King, They did see *constant Moderators* stepping up to the height of Prelacy, which fell out in a few years; they broke all Caveats, and came to that height of tyranny, which was compesced with very much ado: And this was the beginning of all the stirs in our Nation."—*Letter of Mr. Robert Douglas*, Wodrow's *History*, p. xx.

to the Kirk. Nixt, that thei suld not be changed, for their lyftymes ; to the end they might be more expert boythe in matteris civil and ecclesiasticall. Thirdlie, for relief of the povertie of the Kirk, that they sould haif competent livingis (even Byschop-rickes) for maintenance of such honorable estate as is requisite. This being offered be the Prince in the Generall Assemblie at Montross, efter sum reasoning, the haill Assemblie agreit weill, to the augmentation of suche ministeris maintenance ; bot as tuitching thair name, and continuance in thair office, it was controverted, and goeth to voting. The first question is sett downe, Quhither they suld be called Lord Bischopes, or Commissioners from the General Assemblie ? The uther, Quhither they sould demit and lay down thair office, and renew yeirlie at the Assemblies feete, and be newlie elected *annuatim*, or that they sould continew in thair office *ad vitam* they being unreprouvable in thair lyfe, office, and calling ? The suffrages being gatherit in the Kingis presence, it was concluded by pluralitie of vottes, that the saidis preacheris sould be stylit Commissioners of the Kirk, or of the Generall Assemblie ; and thei sould demitt thair office *annuatim*, and be elected of new. What I speake or wreit now, I do it *in foro conscientiae*, and in sight of the all-seeing eye of God ; becaus I wes bothe a seeing and a hearing witnes, to that quhilk wes done. The Prince wes displeasit with the conclusioun, and wald not admitt preacheris upon his Parliament, upon suche conditiones : Quhairfoir the Assemblie was forced eyther to condiscend that thair brethrene foirsaid

sould contenow in thair office, and injoye their livings *ad vitam, sive ad culpam*, or ellis to have no vote in Parliament at all. For eschewing of the which extremitie, as also for preventing of all abuse, and tyrannie that might creepe in into the kirk; it wes thocht speedful that suche Brethren should be astricted till a number of Cawtions, or Caveatis speciallie expressed, to be as bandis to restrane thame and retain them in goode ordour.

*' Ille dies primus lacti primusque malorum
Causa fuit.'*

For upone this occasione sume of you, my Brethren, without delay tooke Byschopricks of the Prince¹, with all emolumentis, priviledges, jurisdictionis, estate, and dignity, quhilk perteneit or micht pertene thairto of awld (that is to say, in time of Poperie) as may be sene in your provisiones. Ye maid no scruple to tak upon you, the name of Bischopes, of Archbischopes, and of Lordes of suche and suche places; ye were not aschamed to ryde to Parliament, magnifickly mounted and apparrelled, in ranck befor monie of the Nobilitie; and being more mad, ye have maid no conscience, to becum constant Moderatoris in Presbyteries, and Synodole

¹ George Gladstones was preferred to the See of Caithness, in the year 1600, and other similar appointments were made soon after the Assembly at Montrose, in violation of the Caveats which had then been agreed upon: David Lindsay was made Bishop of Ross, and Peter Blackburn Bishop of Aberdeen.—*Vide*, Row's *History*, p. 204. Their presentations were dated 5th Nov., 1600.—*Reg. of Present. to Benef.*, Vol. III., f. 30.

Assemblies ; to call your Brethren Puritanes, whiche ganestand your courses ; to put a note to the names of suche and suche of your Brethren in the Buikis of Assignatioun, that they suld not be

¹ At the Assembly held at Linlithgow, 10th Dec., 1606, "The Moderator [Mr. Jas. Nicolson] being chosen, and the man being wittie and calme, began at the taking of ordour with Papists (that is the right Court-method), and would have seemed verie earnest upon that mater (the better to mask what followed), declaring that the cause why Papists so increased in this land was, that moderators of Presbyteries were too often altered, and thus processes agains Papists and other vitious persons were deserted: And it were a good thing that there were wise, godlie, learned, and zealous men, appoynted moderators of Presbyteries, to be still continued from Synod to Synod, who might be answerable for all processes, and for their diligence, both to the King's Majestie, and also to their Provinciaill Synod: yea, he had a warrand fra his Majestie, that he would bestow yearlie 100 libs. upon everie such moderator, over and above his ordinarie stipend. Agains this overture some things were spoken, as feareing corruption and superioritie to come in to the Kirk by such doeing as that: for they espyed the constant moderator to be a step to a Diocesian Lord Prelat." —(Row's *History*, p. 241). Shortly after, the moderator, Mr. James Nicolson, was made Bishop of Dunkeld, and died in August 1607, in a repentant mood, because of his treachery. Mr. Adam Bellenden, who had been an eager opposer of the hierarchy at the same Assembly, afterwards played the apostate, and was made bishop of Dunblane. Commissioners were appointed by the King's Council to see this order of constant moderators established in all Presbyteries, and letters of horning were raised for that effect, "to charge the brethren of each presbyterie to receive such a Brother by name, to be their constant moderator within 24 hours after the charge, and to charge the Brother nominat to accept the place and office, under the same pane of horning, within 24 hours. Whereby it came to passe, that many ministers being charged with horning, and the persone also nominat being desyrous to accept, all presbyteries almost accepted of their moderators; but with sundrie conditions and caveats, hoping that either the Provinciaill Assemblies, or the Generall Assemblie should decyde that

ansuerd of thair stipendis ; and, in a word, ye haif haid na respect to the observatioun of the cawtions quhairunto ye were subject : but haif transgressit them at your awin plesour. Moreover, for opposing of them to this your course and proceedingis your Brethren of grytest giftis (within the land) for learning, utterance, zeale, sanctificatioun, ar sum exylit, sum confyned, sum incarcerat, and sum silenced.² Behold how gryt a thing a lytill fyre hath kendlit ! Behold at how narrow a rift that

question. But when the time of the Provinciall Assemblies came, there were commissioners appoynted by the King's letters, to be present at the Provinciall Synods, to see such as were nominat of the bishops and commissioners of the Generall Assemblie sett doune to be constant moderators of these Assemblies ; as particularlie, my Lord of Scoone, provest of Perth [Sir David Murray of Gospetrie, comptroller, was created Lord Scone in 1605, and Viscount of Stormont in 1621. He was Provost of Perth from 1601 to 1608, and from 1612 to 1627, without interruption], was the King's Commissioner to that Provinciall Assemblie, whilk held in Perth at that tyne, to see Mr. Alexander Lindesay, Bishop of Dunkell, sett doun moderator of that Assemblie." (Row, p. 244). The brethren did not relish this new order, and voted Mr. Harie Livingstone, the minister of St. Ninians, to be moderator. Lord Scone was so displeased that he threw over the table upon the ministers, and locked the kirk doors, so that they were forced to hold their meeting in the kirk-yard. The former moderator, Mr. William Row, Forgandenny, who took the votes, and Mr. Harie Livingstone, were summoned to appear before the Council. The former, not daring to appear, was put to the horn, and the latter confined to live within his own congregation. Mr. Patrick Simson was nominated constant moderator of the Presbytery of Stirling, but had the firmness to refuse.

² Forbes, Welsh, Dury and other ministers were tried for holding the Assembly at Aberdeen, in July, 1605, in opposition to the King's will, and were banished. Robert Bruce was silenced, and Andrew Melville imprisoned in 1607.

auld lubrik serpent hathe slydin in ; *apertum est nunc, quod opertum erat antea.* It is now evident that ye have departed from your Brethren, and not thei from you : you then ar to be blamed for your desertioun, and not they for thair standing."

Hume indicates very clearly in this passage the condition of affairs in the Church, and how the King ever had before his mind that saying of his own, "No Bishop, no King." After the union of the crowns, in 1603, he became more unsympathetic in regard to his Scottish subjects and their Church. Under the baneful influence of some of his English counsellors he attempted to coerce the stalwart Presbyterians into becoming Episcopalians, and this unwise policy on the part of the Stuart Kings led to their final overthrow. Hume was no time-server, nor seeker after prelatie office : he was a sincere minister of the Gospel, humble yet bold, devout yet full of genial humanity, a lover of the truth, and a true servant of Jesus Christ.

HIS HOME LIFE.

So far as we know Hume's home life, in the old manse of Logie, was of a peaceful and happy kind. A faithful pastor, he would not be negligent of the spiritual wants of his flock, and after a day spent among some of his parishioners or a visit to his "gossope," John Shearer, bailie in Stirling, he would return to the quietness of his manse, where, surrounded by his wife and children, with William Alexander of Menstrie perhaps as a guest, he would delight his listeners with the music of his

“jolie lute,” as he calls that sweet instrument, in the poem entitled “His Recantation.” The concluding stanzas run :—

Lift up mine hart, my lips disclose,
My tendered tung untie,
Then sall my singing saull rejoice,
And flee above the skie :
Blis thou my work, be my support,
My teacher, and my guyde,
Then sall my mouth thy praise report,
Through all the world so wide.

Then sall my sacred pen delite,
Induring all my dayes,
Thy wondrous works in verse to write,
Five hundred divers waies :
Then on my jolie Lute, by night,
And trimbling trible string,
I sall withall my mind and might,
Thy glorie gladlie sing.

Then they that sall thy puissance heir,
And tender clemencie,
Sall moved be with luife and feare,
To praise and worship thee :
Zee when my spirit is past away,
Among the godlie gostes,
Yet sall the reader sigh, and say,
Blist be the Lord of hostes.

Music was not altogether frowned upon, as some suppose, at this period. “James Melville was something of a musician, and tells us he acquired his knowledge of it at St. Andrews from a man

who had been trained up among the monks in the abbey; that he learned from him the gammot, plain song, and treble of the Psalms; that he loved singing and playing on instruments, passing well; that he delighted to be present at the performances in the college; that some of his fellow-students played 'fell weill' on the virginals, and others on the lute and githorn; and that the regent had a spinet in his room, to which he sometimes resorted, and played an accompaniment. (*Diary*, p. 23). It was the Church that had fostered this pleasing art; and the daily cathedral service, the solemn chanting of the monks in their conventual buildings, and the way in which the Roman ritual had so beautifully blended music with almost every act of religious worship, diffused a love of it among the people."¹

James Melville, the nephew of the famous Andrew, began his college course at St. Andrews in 1571, and finished his fourth year when he was over 17 years of age, as he informs us in his *Diary*. He entered upon a course of Philosophy, under William Collace, first Regent of St. Leonard's College.² During his student days, which must

¹ Cunningham's *History of the Church of Scotland*, Vol. I., p. 508.

² James Melville gives us an account of his course of study pursued under William Collace, who was his regent between 1570 and 1574. Beginning with "*Cassander's Rhetoric*," he adds: "We hard the Oration *pro rege Deitaro*. Then he gaiff us a compend of his awin of *Philosopi* and the partes y^eof.—We enterit in the organ of Aristotle y^e year, and leirnit to the Demonstrations.—The second yeir of my course we hard the Demonstrations, the Topiks, and the Sophist captiones. And the Primarius Mr. James Wilkie, a guid

have been contemporaneous with those of Alexander Hume, he learned his music off "an Alexander Smithe, servant to the Primarius of our College (James Wilkie, successor to George Buchanan), wha had been treaned up amangs the mounks in the Abbay." Music and singing were common accomplishments of the young churchmen of the time, and the acquirement of them seems to have been encouraged by the college authorities. It was required of students admitted to St. Leonard's College, that, besides being of good character and grounded in grammar and writing, they should be sufficiently instructed in the *Gregorian Song*—"cantuque Gregoriano sufficientur instructum." Thus singing formed one of the regular exercises of the students in the early days of the college, and even to this day the traditional love of music and song is one of the characteristics of St. Andrews students. Many of those who had belonged to the Priory of St. Andrews were employed, after the Reformation, in composing the music used in churches.

pearable sweet auld man, wha luiffed me weill, teacht the four species of the arithmetik, and sum thing of the sphere.—The thrid yeir of our course we hard the fyve buiks of the Ethiks, w^t the aught buiks of the Physiks, and *de ortu et interitu*. That yeir we had our Bachelor act according to the solemnities then vsed of Declamations, banqueting and playes.—The fourt and last yeir of our course, quhilk was the 17 yeir of age outpast and 18 rinning, we learned the buiks de cœlo and meteors, also the sphere more exactly teachit by our awin regent, and maid ws for our vicces and blackstons, and had at Pace our promotion and finishing of our course." His physical exercises were archery, goff, catchpull and Tauren.—*Diary*, pp. 22-24.

It was at St. Andrews, very probably, that Hume cultivated music and the pleasing art of playing upon his "jolie lute," and other musical instruments. All through his life he appears to have been a lover of the gentle pursuits of poesy and music, which helped to calm his mind amid the many outward disturbances of religious controversy. A sympathetic brother in the muses was found in his parishioner, William Alexander, afterwards the first Earl of Stirling, who, as tutor to the young Prince Henry, became attached to the household of the Scottish King, in whose service, and that of his successor, Charles I., he spent a somewhat chequered career. Young Alexander borrowed books and musical instruments from his parish minister, as we see from the terms of Hume's will, and found no doubt the society in the manse congenial to the more worthy aspirations of his soul. Among Hume's personal friends in the parish were the Alexanders of Menstrie, the Forresters of Logie, the Balfours of Powhouse, the Grahams of Airthrey, the Erskines of Gogar, and others, while he was on most intimate and affectionate terms with many of his ministerial brethren, notably Mr. Ninian Drummond of Dunblane, Mr. John Gillespie of Alva, and Mr. William Stirling, Port of Menteith. While attending the meetings of Presbytery in Stirling, which he did most regularly, he would enjoy the friendly fellowship of his friend, John Shearer, with whom he may sometimes have enjoyed a game of golf on the King's Park, and who was a frequent visitor at the manse of Logie.

There would be an interruption to this pleasant intercourse during the prevalence of the plague of pestilence which ravished the town of Stirling from 1606 to 1607. Fasts were held as early as 1598 on account of its dreaded approach.¹ By the end of 1604 the pest had made further inroads, and in June 1606 a fast is ordered as "the plaig of pestilence incessis and is cum within ye bounds of this presbyterie, within vi mylls of this toun." Shortly after this Stirling was infected, and during its career the plague carried off over six hundred inhabitants. The Presbytery did not meet from 3rd September, 1606, to 11th February, 1607, while the Kirk Session of Stirling adjourned their weekly meetings from 14th August, 1606, to 29th January, 1607. This must have been a sad time in Logie and its neighbourhood: Stirling would be a place of dread to many who did business within its streets, and Alexander Hume would miss the friendly interchange of courtesy with many of his brethren.

A new barn was required at this time by the minister of Logie, so Mr. Hume got it built at his

¹ A Humiliation and Fast is ordered by the Presbytery of Stirling to be observed on the first two Sundays of September, 1598, "For ye causis following first, that it wald pleis God of his mercie to send fair and sassionable wathir for wining of ye cornis aff ye grund. 2. That it wald pleis God to saif us frome the plaig of pestilence threatnit and alreddie begun in sum partis of this Land. 3. That it wald pleis God to saif us from thais plaigs deservit be ye Innocent blude shed in abundance within this Land, Togithir with many uther sins that ringis in this Land, to ye great provocatione of God's havie wrayth and displesur against us."—*Presbytery Register*.

own expense, with the proviso, however, that the money which he had spent, amounting to "the soum of Ten pundis fyftein shillings four penneis," would be repaid by the next entrant to his "executors, wife, children or assignees." This was allowed and ordained by the Presbytery.

Hume appears to have been a man of somewhat delicate constitution, with a tendency to consumption. He was very popular with his ministerial brethren, and was frequently chosen Moderator. His last illness began in May, 1609, though he attended a meeting of Presbytery in June. He died on 4th December. An attack upon him by an obstreperous parishioner in May of the previous year may have hastened his end. This assailant was one "James Duncanson in Logie," who appeared before the Presbytery and confessed that he had "violentie invadit his minister with ane staff" upon the 6th day of May, 1608, which was only "two days preceding the administration of the sacrament of the Lord's Supper in his Kirk of Logy, to the great dishonour of God, contempt of the said sacrament, and sclandir to his kirk."¹

¹ 1608, June 14. "The qlk day ane sumds productit dewlie execut and indorsit vpone James Duncansone in logy, chairging him to compeir ye said day To anser for sclanderung of ye kirk and ministrie of the Evangell be violent streking of Mr. Alexr. hume, his minister, vpone ye vi day of Maij instant, qlk was onelie twa dayes immediatlle preceeding ye ministratiune of ye sacrament of the lordis supper in his kirk of logy, to the great dishonor of God, contempt of ye said sacrament, and sclandir to his kirk, and yrfor to vndirly discipline vndir the paine of disobedience as at mair lenth is conteinit in ye said sumds, compeirit ye said James Duncansone personlie and confesses that on ye day fairsaid he violentlie

Under date 6th December, 1609, the Presbytery recorded the death of the minister of Logie—an unusual thing then—as follows :—“ The quhilk day the moderator Reports to the brethren that Mr. Alex^r. Hume, thair brother, is depairted fur^t of this lyf vpone iiij day of this instant quha hes lynes dedlie seik sen ye mone^t of Julij last bypast.”

HIS INVENTORY AND LAST WILL.

His wife, Marion, was the daughter of Mr. John Duncanson, formerly a member of the Chapter of St. Andrews, prior to the Reformation, afterwards Principal of St. Leonard's College, and finally Dean of the Chapel Royal of Stirling. He died 4th October, 1601, aged about 100 years.² Hume

invadit his minister wt ane staff, and that he was the first Invader, for ye qlk he submits him self in the brethreins will. The brethrein continewis ye said mater in hoc statu quod nunc est lrie” (*Presbytery Register of Stirling*). On 29th June of this same year occurs an entry : “ Vpone ye xxix day of Junij, 1608, thair was na exercise of the word Becaus sindrie of the brethir war abstractit be the bureall off vmq^{ll} Margaret hume, mother to lord Thomas, vicount of fentoun, and albeit thair war brethrein redde to teache zit thair was na auditar ”—*Ibid.* Sir Thomas Erskine of Gogar (in Logie), son of Sir Alexander Erskine of Gogar, brother of the Earl of Mar, was created Viscount Fenton in 1606, and Earl of Kellie in 1619. He was with the King at the time of the Gowrie conspiracy.

² He was appointed by the General Assembly, 27th June, along with another, to plant kirks in Menteith, was Moderator of the General Assembly held at Edinburgh, 7th August, 1574, and on 7th July, 1579, “ Mr. John Duncanson, the King's Highnes minister, presented the King's letter to the Assemblie, beand the desyre of peace in the realme, and desyreand ministers in their doctrine, assemblies, and cariage to contribut to that end, and to

was survived by his widow, two daughters, Dinah and Naomi, and a son, Caleb, whom he appointed his executors. The inventory of his estate and his last will and testament afford interesting glimpses of his domestic and social surroundings, as well as of the sterling piety of his nature. Among his goods are "Twa ky withe their followaris, pryce of the pece, xx *lib* inde xl *lib*. Item, ane yeld kow without ane followar, estimat to xxiiij mark." . . . of 'cunziet' gold and silver in his own hands, 700 merks; books estimated to 326 *lib* 13s. 4d." "Item, ane ring of gold with ane saiffer (sapphire) stane, estimate to vij crounis, pryce of the croune, iiij *lib*, inde xxviiij *lib*; also a ring of raised work, vj *lib*; a figure of gold of an ounce weight, xl *lib*." The sum of the inventory amounted to 700*l*. No debts were owing by the dead, but among his debtors were Patrick Drummond of Currinachter for 300 marks of annual for the last Whitsunday's term; "my Lord of Dryburgh," for his stipend of the crop, 1608, £6 13s.

forbear any novation not yet established by law," etc. In the Montrose Assembly, which met on 24th June, 1595, the third article presented by the King's Commissioner runs:—"Seing Mr. John Craig is at the poynt of death, and the King intends to place Mr. John Duncanson with the Prince, he desyres an ordinance to grant him any two ministers he shall choise, to be joyned with Mr. Patrik Galloway in the service." At the Burntisland Assembly, held in May, 1601, on account of Mr. John Craig's death and Mr. John Duncanson's great age, the following ministers are nominated at the King's desire for his and the Queen's house, and for the Prince—Masters Henrie Blyth, John Fairfull, Peter Ewart, Andro Lamb, and Masters James Nicolson, James Law, and John Spotiswood."—Row's *History*, pp. 167, 208.

4d. ; the Lady Polwarth and other executors of the Laird of Polwarth for 70 merks. "Item, be the next intrait in his place to his wyf and bairnis four scoir pundis quhilk is allowit to him be the brethren of the Presbittrie. Item, mair be Robert Seytoun, wickar of Logie, x *lib.*" The sum of the debts due to him extends to £355 6s. 8d. In his latter will, given up by himself at Edinburgh, 8th August, 1609, before George Hume, his brother-german, Marioun Duncansone, and children, Dina, Naomi, and other witnesses, he constitutes his wife and Caleb Hume his only executors ; his goods to be employed upon profit to them at the sight of William Alexander of Menstrie, Mr. Ninian Drummond, preacher of Dunblane;¹ John Sherar, burgess, and one of the bailies of Stirling, to whom he commits the government of his "wife and bairns," by their good counsel ; in case his said spouse deceased or married again, the commodity of his goods and gear to redound to every one of them *pro rata* ; he nominates Marion Duncansone, his spouse, to be *tutrix testamentar* to his children, and in case of her decease or marriage, the said William Alexander and the others successively are to take the charge. "Item as to my buikis. I ordane thame to be sichtit and ane inventar maid of thame and comprisit by my faithfull brother, Mr. John Gillaspie, minister of Alwethe (Alva),

¹ Mr. Ninian Drummond was the fifth and youngest son of Henry Drummond, the founder of the family of Riccarton, graduated at the University of Glasgow in 1582, and was helper to Mr. Andro Young, minister of Dumblane. He was translated to Kinnoul in 1611.

the said Mr. Ninian Drummond and Mr. William Stirling, minister of the Port (of Menteith), or ony twa of thaim, provyding always that nane of thame be lent furth upon quhatsumevir promise as they will answer to God ; but that they be put in numerat money and employit to the weill and use of my saids wyf and bairnis." One of his books had been borrowed by his poetical friend William Alexander, and this is the way the matter is dealt with in the will. "Item, I lave to the rycht honorabill the guid man of Menstrie that buik callit *Cornelius Agreppa*, quhilk he hes of myne." This is rather a novel way of disposing of a lent volume, but apparently the minister of Logie had experienced a good deal of difficulty about his lent books. His neighbours, the ministers of Alva and Dunblane, are also remembered. "I leif to Mr. John Gillaspie any sychting of my buikis as he pleiss to chuse, and to Mr. Ninian Drummond siclyk." To his brother, Sir John Hume, "the guidman of North Berwick," who had been provost of Edinburgh, and who had been sent as an ambassador to the court of England, he leaves "ane piece of gold of ane strange cunzie, in taikin of my guid remembrance, and hoip that he will be ane father to my children." To his brother George,¹

¹ His brother, George Hume of Drumkose, became one of the planters of Ireland, and among the Marchmont MSS. is a certificate in his favour, by Malcolm Hamilton, the Archbishop of Cashel, dated 1623, wherein it is stated, "for the cleiring off ane actioun which the said George Hume had depending before the said lords off the counsell off Scottlaund, into the which matter the foirsaid most Reverend Father in God, Malcolme, Lord Arch-

of Drumkose, he gives another of these foreign gold coins "in taikin of my love, with ane piece of silver that was my father's valien (property), and hoip that he will be ane father-brother and father to my wyf and children." To his spouse, Marion Duncanson, he leaves "ane grit signit of ane unce weicht of gold in remembrance of my love." To his sister Janet Hume, Lady Law, the wife of

bischoffe off Caschell, Schir Johnne Dumbarr, knight, with divers wthers sufficient gentlemen off the countey of Fermanagh and barrony of Machribuie in the realme of Irelaund, by thir presentes will declair the verie treuth, whiche we doe perfytlie and clearly vnderstand, as follows :—First we know thatt the foirsaid George Hume, esquier, hes planted all his thousand acceres off laund with trew honest Scottish men off full number, that he hes buildit his baund and hous and hes so manie freeholders, leaseholders, and koppeholders as the King his Majesties will wes should be vpon such ane proportionne and moe then he is bund to have ; and thatt he hes no Irische vpoun anie pairt or parcell off his laund nether ever did sett them one accer from the beginning of the plantatioune, and hes not onlie bestowed laund vpoun his owne tenantes thatt are wnder him, bott hes geven to every one off thame abundantlie off his owne geir bothe off kowis and horssees, and such other thingis as they stood in the need off free gratis off his owne liberall mynd and gude will whiche he had to there standing. So thatt in althings he hes done according to the king his ordinaunce in all poynts bothe honestlie and nobillie to his great commendatioune ; as also he hes payed the kings rentt verie dewly everie half yeare since the first beginning of the plantatioune, and is nott awaund one penie thereof as his dischairges will schew, so thatt there are many men in Irelaund thatt hes fyve thousand accers off laund that hes nott bestowed so liberallie vpoun there tenants as he hes done, so that, by his liberalitie to thame they ar all in gud estaite. So thatt this gentleman hes been the helper off many poore ones, and his delight is alwayes, in men and horssees, to serve the king to the gud example of others where he dwells ; so thatt iff we should say any wtherwayes, we should speak against the trewth and against conscience, seing al the whole countey where he is

David Hume, of Law, he leaves "ane piece of gold of ane uncouth counzie" (of a strange coinage), in remembrance of his good affection, and he commits to her the upbringing and custody of his daughter Dina, "in cais sche can not be better with hir awin mother as the speiches was betuix me and hir," and when she received Dina, she was also to receive her portion. To his "gossope," or intimate friend, John Scherar, a burgess and one of the bailies of Stirling, he leaves "ane ring of gold of raisit wark about an angell weicht in remembrance of my speciall love." He ordains the obligation which he caused his daughter, the goodwife of Chesters, to subscribe before her marriage to be cancelled, the cancellation thereof to be her legacy. Of his musical instruments he disposes as follows:—"To my dochter, the guidwyf of Chesters, I ordane the luit (lute) quhilk I haif in possession of the

doeth so clearly know this whiche we have spoken, thatt doeth know this gentleman, and those presents we have subscrived with our haunds, day, yeir, and place soirsaid, Mal. Caschelen, Jo Dunbar, William Cathcart of Bardarroche, Robert Weir of Tillymergy, Wil Hamiltone, servitor to me lord Archbishop of Cashell, James Arnott of Castindoray, Jacobus Owen from Carik."

A similar certificate by Sir John Dunbar, Robert Weir of Tullymargie, and Gabriel Cunningham, certifies that George Hume "hath performed all such conditiones as was iniointed for ane undertaker to do for the plantatione of ane thousand aikeres of land called the small proportione of Drumchose," that he has planted his lands "with honeste true Britishe men . . . and heth not retained anye Irishe upon the saides landes, as it wes fund by ane jurye of the cuntreye in presence of his Majestyes commisioneres direct for that effect."—Dated at Dunbar (in Ireland), 20th May, 1624.—*Hist. MSS.* Commission, Fourteenth Report, Appendix, Pt. III., p. 80.

guidwyf of Menstrie be restorit to hir agane, and the uther musical instrument quhilk I ressavit in legacie of umquhile David Balfour of Powhous, and I leif it to his eldest sone my belovit friend, and the uther musical instrument quhilk I haif, that Mr. Andro Young, minister of Dunblane, gif it to whom he pleissis." He leaves his love and Christian affection and blessing "to the maist noble lady, Dame Marie Stewart, Countes of Mar, and to the eldir Lady Elizabeth Melvil, Ladie Comrie."¹ He leaves his love and hearty affection and his blessing to his faithful brethren, Mr. John Gillespie, the minister of Alva; Mr. Ninian Drummond, the minister of Dunblane; Mr. William Stirling, the minister of the Port of Menteith; Mr. John Alison, the minister of Kincardine; Mr. William Nairn, the minister of Kippen; and Mr. James Caldwell, the minister of Bothkennar, "and all that lowis the Lord Jesus Cryst." He leaves his hearty affection to all his friends that love the Lord Jesus, and exhorts them to walk in pure conscience unto the coming of the Lord Jesus, to be religious, to be true dealers, and to love one another as the Lord Jesus has loved them, "and thus I fulfil my course with joy." His will is subscribed "Alr. Hume, minister of Logie, wt. my

¹ Her husband was known as John Colville of Comrie, an estate in the parish of Culross. Mr. Livingstone, the minister of Ancrum, refers to her religious fervour, in his autobiography, edited by Mr. Tweedie for the Wodrow Society. As John Colville of Comrie was heir-presumptive to the peerage, he and his wife may have enjoyed by courtesy the respective titles of Lord and Lady Culross the younger. He never held the title by legal right.

hand," and is witnessed by George Hume and others. The testament is confirmed by Robert Murray, commissary of Stirling, having power from George, bishop of Dunblane, to confirm testaments.¹ At Stirling, 12th June, 1610; and the testator's wife and children are confirmed as executors.²

And so we find the student and poet, the traveller and collector of strange coins, the lawyer and the courtier finally turned into the sincere churchman. After serving his cure of souls with diligence and exemplary piety he pays the last debt of nature, and thus fulfils his course with joy.

Note 1.—Among the Marchmont MSS. are the following discharges by Alexander Hume, minister of Logie, (1) "I, Alexander Hume, minister of Lognie, grantis me to have received from Patrik Hume of Polward, my father (died in May, 1599) the some of Iviij lib. money in compleit payment of my yeirle stipend of the crope and year of God (im vc) fourscore aughten; quhairof I hald me weill satisfied and payed, and dischargis my said father thair of as of all other yearis preceding the dait heirof, be this my acquittance written and subscyved with my hand at Lognie, the ix day of Merche, 1598, Alex. Hume, preicher at Lognie."

"(2.) Precept by Alexander Hume, minister at Logie, acknowledging that he had received from John Stirling the sum of £58 for the duty of the tack of the teind sheaves of Logie, assigned to him in stipend, £6 for the price of two bolls of meal, and 50 merks money in name of pension, according to a precept by Patrick Home of Polwarth, tacksman of the teinds discharging the said John Stirling thereof, and the said 'Patrik, my brother.' Stirling, 26th March, 1600. Witnesses, 'James Alexander, tutour of Menstrie,' and others. Signed, Alexr. Hume, minister at Logie.

¹ Shortly before this the Commissary Courts were suppressed, and the power of judging in matrimonial and testamentary causes, as well as in others of a mixed kind, was transferred to the bishops in their several dioceses. *Act Parl. Scot.*, IV., 430, 431.

² *Historical MSS. Commission*, Fourteenth Report, Appendix, Part III., pp. 91-92. *Fasti* (Hew Scott), pp. 734-735.

"(3.) 'Monsieur, please you give directions to deliver so much money as will furnish iij gallons of wine to the communion at our Kirk, which is delayed upon the same occasion. The summe extendeth to xij *lib.* iiij*s.*, for the wine is here at x*s.* the pynt. This hoping ye will do with expedition according to custome, I commite you, your bedfallow, and familie, to the protection of God. At Stirling, the xij of Maij, 1609. Yours duetifully, Alex. Hume.'"

"To the Right Honorabill Sir Patrick Hume of Polwart." Indorsed "Logy, from Alex., for communion wine, 1609" (*Hist. MSS.* Commission, Fourteenth Report, App., Part III., pp. 90-91.

Note 2.—In the ruin of the old Kirk of Logie, the sill of the window west of the southern doorway, is a stone bearing the date 1598, neatly but quaintly carved. Some visitors imagine this to be the date of the building of the old Kirk, but, as has been stated above, the Kirk was erected about 1380, and this stone some years ago was found amid a heap of rubbish in the ruins, and was placed for security in its present position by the late Clerk to the Heritors. It is supposed to have been the date of some addition made to the edifice in the second year of Hume's ministry, and is now a visible link with the early poet-pastor of the parish.

Note 3.—The last Reader in Logie was Malcolm Toir or Toward. He was deposed from his office under the following circumstances. On 26th December, 1610, the Presbytery record runs:—"The qlk day compeirit Malcolme toir, Reedar at logy, and confessis that he supposing that he was witchit, he past to the Egiptians, and consulted wt thame for remedie yrof, and gaive thame gair to that effect. The brethrein ordanis him to mak publict repentance for removing of the sclandir, and that his minister dischaarge him of farther vsing of his offeice frathynefurt." In the old churchyard a headstone, bearing the date 1738, contains this inscription: "This burial place was purchased by Malcome Toward, Reader in Logie, within this bounding, in the year of God 1498." The figures 1498 are obviously a mistake, and should be 1598.



MENSTRIE HOUSE: FRONT VIEW

1. The first step in the process of
 2. the development of the system is
 3. the selection of the appropriate
 4. components and the design of the
 5. system architecture. This step
 6. involves the determination of the
 7. functional requirements of the
 8. system and the selection of the
 9. appropriate hardware and software
 10. components. The next step is the
 11. design of the system architecture,
 12. which involves the determination of
 13. the system's structure and the
 14. selection of the appropriate
 15. components.

1. The next step in the process of
 2. the development of the system is
 3. the implementation of the system
 4. architecture. This step involves
 5. the selection of the appropriate
 6. hardware and software components
 7. and the design of the system's
 8. structure. The next step is the
 9. testing of the system, which
 10. involves the determination of the
 11. system's performance and the
 12. selection of the appropriate
 13. components.



MENSTRUATION

CHAPTER IV.

Sir William Alexander of Menstrie, Earl of Stirling.

IN the quaint red-tiled village of Menstrie, which nestles snugly at the foot of the green Ochil hills in the eastmost nook of the parish of Logie, within five miles of Stirling, there still stands the old manor house of the Alexanders.¹ Somewhat

¹ "The family of Alexander of Menstrie is of great antiquity, tracing its descent from Somerled, Lord of the Isles, in the reign of Malcolm IV., through a misty Highland genealogy, to John, Lord of the Isles, who married the Princess Margaret, daughter of King Robert II. Their third son, Alexander, was father of Angus, who founded the family of Macalister of Loup, and of Alexander, who obtained (from the Argyle family), a grant of the lands of Menstrie, in Clackmannanshire, and settled there—his descendants assuming his Christian name of Alexander as their surname. The fifth in descent from this personage was Alexander Alexander, whose successor was his son William Alexander, the poet."—*Introductory Memoir*, works of Sir William Alexander. Glasgow: Maurice Ogle & Co. 1870. P. 9.

Previous to 1505, a descendant or Alister of Alexander, younger son of the Lord of Lochaber, obtained from the House of Argyle a portion of the lands of Menstrie. In a legal document dated 6th March, 1505, "Thomas Alexander de Menstray" is concerned along with sixteen others in an arbitration, connected with the division of forty acres of land in the county of Clackmannan, a dispute having arisen between the Abbot of Cambuskenneth and Sir David Bruce of Clackmannan.—*Chartulary of Cambuskenneth Abbey*, p. 86.

dilapidated, it even now presents many marked features which distinguished it as the residence of this family which flourished there during the sixteenth and the beginning of the seventeenth centuries. With its baronial turret, winding stairs, carved portal arch, crow-stepped gables, and large, well-stocked orchards, the visitor has little difficulty in picturing to himself its importance and beauty in those early days before railways disfigured the fertile valley of the winding Forth. The old house is notable, however, as being the birthplace of William Alexander, poet and courtier, the friend of James VI., the Secretary of State for Scotland to Charles I., the coloniser of Nova Scotia, and founder of its new order of baronets, and the first Earl of Stirling.

In the early days of his career, William Alexander was known as "the guidman of Menstrie," and is so designated in the will of Mr. Alexander Hume, as has already been stated. William Alexander, the only son of Alexander Alexander of Menstrie, was born in the manor-house there about the year 1567. The date of his birth has been erroneously set down as 1580, the year of his father's death. While there is no positive evidence

Andrew Alexander succeeded his father Thomas in the lands of Menstrie. His wife was Katherine Graham, and he had two sons, Alexander and Andrew; the latter entered the Church, and in a sasine, dated 15th November, 1529, is styled "Andreas Alexander, presbyter." In a charter dated 8th April, 1526, Colin, Earl of Argyle, granted to Andrew Alexander and Katherine Graham, his spouse, the lands of Menstrie in life-rent, and to Alexander Alexander, their son and heir-apparent, in fee.—*Papers in Menstrie Charter Chest.*

for fixing the exact date, it certainly was a good many years earlier than the latter year. He became early known as a scholar of some repute, having received his education at the Grammar School of Stirling, the Rector of which institution, for at least five years preceding 1576, was Thomas Buchanan,¹ the nephew of the more celebrated George. He afterwards attended the University of Leyden, following the custom of the time in going to a continental seat of learning. The Menstrie Alexanders were closely identified with the interests of the noble House of Argyle, and young William Alexander was selected as travelling companion to Archibald, seventh Earl of

¹ In the year 1568 Thomas Buchanan, son of Alexander Buchanan of Ibbert, who was then teaching as a regent in the College of St. Salvator, St. Andrews, was engaged by the Town Council of Edinburgh to take charge of their Grammar School. He remained only a short time, having some difference with the magistrates regarding his agreement. He was induced to leave Edinburgh in 1571, and come to Stirling, where his uncle was resident, and undertake the rectorship of the Grammar School there. He continued in Stirling for some years, and was appointed provost of the Collegiate Church of Kirkheugh, and minister of Ceres in April, 1578, in room of the late Mr. James Lermonth. He married Elizabeth Traill, daughter of John Traill, younger, of Magask, and widow of Mr. Robert Hamilton, provost of the New College, St. Andrews. He was a friend of Andrew Melville, and during the latter's flight in 1582, he came forward and took a share of the theological instruction in the New College (St. Mary's). He opposed King James's prelatie measures, but was, before he left Perth (1596), "sprinkled with the holy water of the court" (Melville's *Diary*, p. 311). He died suddenly on 12th April, 1599, "lamented by those who knew his worth and talents, though they disapproved of his public conduct during the last two years of his life" (M'Crie's *Life of Andrew Melville*, Vol. II., p. 67).

Argyle, whom he accompanied to France, Spain, and Italy. Archibald commanded the royal troops at the battle of Glenlivet in 1594, which implies that by this time he had come to man's estate. This leads us to assume that his tutor, who would be older than the pupil, must have been born much earlier than 1580, and the year 1567 seems to be the more likely.

On his father's death, the son's upbringing devolved upon his paternal grand-uncle, James Alexander, burgess of Stirling, who was nominated in the elder Alexander's will as "tutor to his bairnes," and thereafter he is commonly designated "tutor of Menstrie."¹ In 1597, the year in which

¹ Alexander Alexander of Menstrie married, about 1566, Marion, daughter of Allan Couttie, and had issue, William, Janet, and Christian. He died on 10th February, 1580. His Inventory and Will were proved in the Commissary Court of Edinburgh, on 24th May, 1581. His testament bears that he "Deceisit upoun ye tent day of Februar, the zeir of God, 1580, zeirs faithfully maid and given up be himself upoun the fyft day of Februar, the zeir of God foresaid before thir witnesses, John Duncanson in Logie, John Drysdale, servitor to the said Alexander; John Stalker in Menstrie, Wm. Alex'. thair, Gilbert Custoun thair, Andro Carnes, burgess of Striveling, John Laurie of Holtoun and James Oswald, notaries publict, with utheris divers." The sum of the Inventory amounted to £785 13s. 4d. Debts owing to him, £330. Among the debts owing by the deceased is, "Item to the Laird of Polwarth for his teind the sum of 10 merkis." The sum of the debts "awand be the deid, £677 17s. 10d." "Followis the deidis legacie and latter will. Upon the fyft day of Februar, 1580 zeirs, the qlk day the said Alex. Alschinder of Menstrie, being seik in body, but haill in mynd, be hes latter will makes, constitutes, nominates, and ordainis James Alexander, his father's brother, and John Alexander of Pitgogar, and Elizabeth Alexander, relict of John Leishman, burgess of Striveling, his executors; the said John Alexander to be only intromittor, with his gudis and geir. And nominates overs-

Alexander Hume was ordained minister of Logie, William Alexander was infeft by Archibald, Earl of Argyle, in "the five pund land" of the Mains of Menstrie. The date of the precept of service is 18th March, 1596-7, and on the seal is written a sasine, dated 4th March, 1597-8. From Archibald,

man ane nobil lord and his gude lord and maister, Colin, Erl of Argyl, Lord Campbell and Lorne, and Alain Cutis, his gudescyr. Atour, the said Alexander names and constitutes the said James Alexander, his father's brother, tutor testamentar to his barnes, to wait thairupon for putting of his roumes and gudes to profit—sustentation and uphald of the hous to them and putting of thair geir to profit, quhill thair perfyt age that they be able to put to profit, and gif the said James refuses to accept the said office, in that cais the said Alexander names and constitutes the said John Alexander of Pitgogar, tutor testamentar to the said barnes—he accepting the said office with the restrictions foresaid, with provision also that the tutor testamentar acceptin the office sal be halden and astricit to mak just compt and reckonin of his intromission to the remanent executors foresaid, to the weill of the said Alexander's barnes when or where the said tutor shall be requirit. This wes done befor thir witnesses above written. Sic subscribitur"—*Commissariat Record of Edinburgh*, Vol. IX. Janet Alexander married Walter Cowane, merchant-burgess of Stirling. Their son, Andro Allan, was baptised on 8th October, 1590, and their son, Antonie, was baptised on 20th September, 1591. Christian Alexander married, on 25th September, 1592, Walter Neisch of Dubbiehead, Stirling, who was Dean of Guild in October, 1593, and was a baillie in 1597-1601, and also in 1605-6. He died in September, 1606, of "the contagious sickness of the plague of pest." In his will he is described as "of Wester Dubbettis, baillie, burges of Striveling;" his executors are "William Alschinder of Menstrie, and Alexander Duncan Paterson, burges in Stirling, and Elizabeth Alexander, his spouse, the said Elizabeth only intromissatrix, and Lord Murray of Tullibarden, oversman." Christian Alexander or Neisch died in 1608, and in her will, dated 15th March, 1608, she names William Alexander of Menstrie one of the cautioners.—*Roger's House of Alexander*.

Earl of Argyle, he received subsequently the entire lands and barony of Menstrie.¹

Young Alexander was, as we have said, on intimate terms with his parish minister, Mr. Alexander Hume. This cultured and much-travelled minister attracted William Alexander, who found his society congenial and his advice in literary matters of considerable help. From him he also obtained the loan of suitable books to aid him in his studies. How close the friendship of the two men became has already been seen from the terms of Mr. Hume's will, wherein he appointed William Alexander one of the "counsellors to his wife and bairnes." The royal court frequently made Stirling its headquarters, and it was only natural that an ambitious youth like William Alexander

¹ "In a contract, dated 4th May, 1605, he resigned to the Earl of Argyle and to Dame Agnes Douglas, his spouse, the lands of Menstrie, wherein he stood infest, whereupon, in consideration of six thousand merks paid by him, and of service rendered to the Earl 'in foreign nations and at home,' he obtained new infestment to himself and his heirs male, in the whole lands and barony of Menstrie, extending to a twenty pound land, for the yearly payment of 24 bolls of wheat, 6 score bolls of malt, 52 bolls oatmeal, and 23 bolls oats, together with four dozen 'sufficient capons and two dozen hens, and 30 unclipped lambs, with 100 merks of money, and 40 merks at the entry of an heir in place of the duplication of the feu-duty.' To this instrument Archibald Alexander, burgess of Stirling, and one of the bailies of that burgh, is a witness" (*Reg. Mag. Sig. Lib.*, xlv. 84). Roger's *Memorials of the Earl of Stirling*, Vol. I., p. 34. A grant under the Great Seal, dated at Edinburgh, 24th September, 1607, was made to William Alexander of Menstrie, his heirs and assignees, of the mines, minerals, and metals of every kind within the lands and barony of Menstrie, a tenth part of the proceeds being payable to the King. *Reg. Mag. Sig. Lib.*, 45, 78.

should, as Alexander Hume had done, look thither for secular advancement. Unlike Hume, however, he remained there, pursuing that fickle jade, Dame Fortune, with rather unfortunate results ultimately to himself. After the death of his friend, Mr. Alexander Hume, we find him appearing, along with David Balfour of Powis, before the Presbytery of Stirling, on 27th December, 1609, desiring that Mr. James Saittone might preach before the parishioners of Logie upon the next Sunday, which request is granted. A week after he again comes before the same court, with other commissioners from Logie, stating that they had heard Mr. James Saittone preach, "whose doctrine they like weill of," and asking that he be admitted their minister. On 17th January, 1610, William Alexander again comes before the Presbytery as one of the Commissioners of Logie, when steps are taken to translate Mr. James Saittone from Denny to Logie. He was admitted on 6th February minister of the Parish.

Alexander was introduced at Court by the Earl of Argyle, and became tutor to Prince Henry, whose baptism in 1594, in the chapel royal, built by the King on the site of a former chapel erected by James III., and dedicated to St. Michael, was such a notable ceremony. The old, gray town of Stirling was *en fête*. The steep, narrow streets were crowded with a busy throng. Soldiers and citizens, courtiers and lords, merchants and tradesmen, mingled with each other. Their gay attire gave a feeling of brightness to the old town, which was in holiday garb. The castle was occupied by

the court of James VI., King of Scotland, whose son and heir was to be christened with a pomp and display unknown before or since. Ambassadors from France and England, Denmark and the Low Countries, clad in bright uniforms, held pleasant talk with royal dukes and princes. It was a gala day in Stirling. The town of Stirling occupies a position in the midst of some of the finest scenery to be found in any part of the British Empire, if not of the world. Its rock-perched castle overlooks level carse lands, cut like fretwork by the serpentine windings of the River Forth, whose banks are adorned by waving willows and quivering poplars. The castle looks like some giant sentinel watching the distant Grampian peaks and guarding the surrounding plain, from which the Abbey Craig rises abruptly between the verdant Ochils and the weather-beaten tower of ruined Cambuskenneth Abbey. The natural features are very much what they were three hundred years ago, although rich cornfields now wave where marsh and moor were then.

After the birth of his son in February, 1594, King James began the re-erection of the chapel royal, which had become ruinous, in order that due honour might be done the little prince. The ceremony had to be put off from the 15th July to the 30th August, on account of the non-arrival of the ambassadors from France and England, and because the building was still unfinished. The King himself looked after the carrying out of all the plans, and when all was ready the christening took place. The two previous days were occupied

with sports in the "Valley" to entertain the guests. King James and his court took their places on the eventful day within the chapel. The Countess of Mar, who carried the prince from his chamber, handed him to the Duke of Lennox, who in turn gave him to the Earl of Sussex to be carried to the place of baptism. The baby was dressed in a purple velvet robe studded with pearls. Trumpeters went in front heralding the child's arrival. When all were in their places, Mr. Patrick Galloway, one of the royal preachers, delivered the sermon, taking as his subject the birth of Isaac in the twenty-first chapter of Genesis. Bishop Cunningham of Aberdeen gave an address upon the sacrament of baptism, and, after the singing of the 21st Psalm, baptized the child Henry Frederick. The names were announced by the Lord Lyon King at Arms amid a blare of trumpets.

In the evening a gorgeous banquet took place in the great hall of the Parliament House ; it was of a most extravagant kind. A triumphal chariot was drawn into the hall by a Moor. It was intended at first that this should have been done by a tame lion ; but it was feared that the music might excite the beast and so alarm the ladies present. The traces of this chariot were of pure gold. Upon it were placed all sorts of dainties, which were served to the guests by young ladies dressed in satin all glittering with gold and silver. The chariot was followed by a full-rigged ship of war, eighteen feet long, and forty feet from keel to topmast flag. This vessel, with ropes of red silk

and blocks of gold, sailed in upon an artificial sea, in which there gamboled dolphins, syrens, and mermaids. On board were six mariners, a pilot, fourteen musicians, and thirty-six brass guns. As the trumpets sounded the ship approached, firing off her guns. The cargo was sweetmeats, fishes, and other rarities. Music, both vocal and instrumental, followed. At the close of the feast a choir of fourteen voices sang the 128th Psalm in seven parts. When Triton sounded his trumpet, the ship weighed anchor, made sail and retired, discharging the rest of her guns. The whole display was greatly admired by all who viewed the fairy-like scene. And yet the little prince, ere he reached manhood, died, and the place where all this pomp was held, where Parliaments and General Assemblies have met, is now changed into soldiers' barracks. The sound of revelry is lost in the far past, and royalty dwells no more in Stirling town.

William Alexander, by his scholarship and poetic gifts, was at once received into favour by the pedantic monarch, who loved to be considered a fosterer of learning. In 1603, at the union of the crowns, he accompanied his sovereign to the court of St. James's, where he was enrolled as one of the thirty-two gentlemen-extraordinary of Prince Henry's private chamber.¹ His after-career as courtier and friend of King James need not detain us; it is sufficient to add that he became Master of the Household, a Knight (1609), Master of

¹ Dr. Birch's *Life of Henry, Prince of Wales*, p. 347.

Requests (1614), the Secretary of State for Scotland (1626), the Coloniser of Nova Scotia, with its new order of baronets, and finally was raised to the peerage by Charles I. in 1630 as Lord Alexander of Tullibody, and in 1633 as Earl of Stirling and Viscount Canada, while in 1639 he was created Earl of Dovan.

The literary career of "the Guidman of Menstrie," is, however, not without interest. The first poem he published was a small quarto volume, entitled, "The Tragedie of Darius. By William Alexander of Menstrie. Edinburgh: Printed by Robert Waldegrave, Printer to the King's Majestie, 1603." Waldegrave, the reader may remember, was also the publisher of Hume's *Hymns*. In addressing the reader the author says: "I present to thy favourable view and censure the first essay of my rude and unskilfull Muse in a Tragicall poem." Two sonnets in praise of the author by Jo. Murray¹ and W. Quin² accompany this poem,

¹ Jo. Murray was a cousin of Sir David Murray of Gorthy, the author of *The Tragicall Death of Sophronisba*. London, 1611, 8vo. He was a gentleman of the King's bedchamber, and appears to have been very intimate with Alexander. He died in 1615. Alexander, in a letter to Drummond of Hawthornden, dated 12th April, 1615, writes:—"Yesterday, *Mr. John Murray* died. Eight days ago I wrote a sonnet divining his death, which you will receive here. The King commended it much, but thought that I gave him too much praise—at least it was a generous error. I envy no man, and shall never be a niggard to any man's worth in that which I can afford."

² W. Quin, a teacher of music in the royal household at a salary of £50 per annum, was the author of *The Memorie of the most Worthie and renowned Bernard Stuart, Lord D'Aubignie, renewed*, etc. London, 1619. 4to. Sir Wm. Alexander prefixed a sonnet to this work.

which is dedicated : "To the most excellent high and mightie Prince James the 6, King of Scots, my dreade Sovereigne :—

"Whose sacred brow a twofolde laurell beares ;
To whom Apollo his owne harpe resignes,
And everlasting Trophies vertue reares."

This was followed by a thin quarto, containing a poem of eighty-four stanzas, "A Parænesis to the Prince, by William Alexander of Menstrie. London : printed by Richard Field for Edward Blount, 1604." His "Darius" was reprinted in this same year, with some improvements, along with this tragedy of "Cræsus," under the title of *The Monarchicke Tragedies*. In the "Parænesis" the language is not exactly of that courtly kind usually employed in panegyrics. He utters advice of a wholesome character, and warns young Prince Henry that even wicked princes may be dethroned :

"Begin (whileas a greater light thine smothers)
And learne to rule thy selfe, ere thou rul'st others."

In 1604 there appeared "Aurora, containing the first fancies of the author's youth." The dedication of this work is to the Countess of Argyle, Lady Agnes Douglas, the fifth daughter of William, first Earl of Morton, of the House of Lochleven. There are upwards of a hundred sonnets, celebrating the charms of a rural beauty, who won his affection while yet in his teens, and who appears to have rejected, perhaps only for a time, his fervent addresses. Some think that they refer to the lady who afterwards became his wife — Janet, only

daughter of Sir William Erskine, younger brother of Erskine of Balgonie, and commonly styled "parson of Campsie," since he held the office of Commendator of the bishopric of Glasgow.¹ He married this lady sometime prior to the Union of the Crowns. As a specimen of the poet's style the following song may be quoted :—

"O, would to God, a way were found
 That by some secret sympathie unknowne,
 My faire my fancie's depth might sound,
 And know my state, as clearly as her owne,
 Then blest, most blest was I.
 No doubt beneath the skie,
 I were the happiest wight;
 For if my state they knew,
 It ruthless rockes would rue,
 And mend me if they might.

¹ On 8th May, 1607, Sir William Erskine, described as "parson of Campsie," received a royal warrant for an Exchequer pension of £200 a year, to be shared with his son-in-law, William Alexander, an annuity of half the amount being made payable to Alexander for life after Erskine's decease—*Docquet Book of Exchequer*. "Sir William Erskine purchased from the Earl of Argyle the annual duties payable by his son-in-law for the lands of Menstrie. On the 6th June, 1609, a royal charter passed under the Great Seal confirming a charter of alienation and vendition from the Earl of Argyle, whereby Sir William Erskine obtained the lands and barony of Menstrie as life-rent, and Sir William Alexander and his spouse, Lady Janet Erskine, the lands in conjunct fee."—*Reg. Mag. Sig.*, 48, 131. The conditions of the charter remained unfulfilled, and nineteen years afterwards we find Sir William Alexander consenting to a royal charter "whereby he received the lands and barony of Menstrie from the Earl of Argyle on an annual payment of 80 lib. Scots."—*Roger*.

" But as the babe before the wand,
 'Whose faultlesse part, his parents will not trust,
 For very feare doth trembling stand,
 And quakes to speake, although his cause be just.
 So, set before her face,
 Though bent to plead for grace
 I wot not how I faile ;
 Yet minding to say much,
 That string I never touch,
 But stand dismaid, and pale.

" The deepest rivers make least din,
 The silent soule doth most abound in care :
 Then might thy brest be read within,
 A thousaud volumes would be written there.
 Might silence shew my mind,
 Sighes tell how I were pin'd
 Or lookes my woes relate ;
 Then any pregnant wit,
 That well remarked it,
 Would soone discerne my state.

" My bashfulnesse, when she beholds,
 Or rather my affection out of bounds,
 Although my face, my state unfolds,
 And in my hue discovers hidden wounds ;
 Yet jeasting at my wo,
 She doubts if it be so,
 As she could not conceive it ;
 This grieves me most of all,
 She triumphs in my fall,
 Not seeming to perceive it.

“ Then since in vain, I plaints impart,
To scornful eares, in a contemned scroule,
And since my tongue betrays my heart,
And cannot tell the anguish of my soule ;
Henceforth I'll hide my losses,
And not recompt the crosses,
That do my joyes orethrow ;
At least to senseless things,
Mounts, vales, woods, floods and springs,
I shall them only show.
Ah unaffected lines,
True models of my heart,
The world may see, that in you shines
The power of passion more than art.”

In these verses we have the old story of “love’s young dream,” the passion, uncertainty and plaintive whispering of the heart, which the ardent lover is forced to tell to the hills and dales and woods, to the floods and springs, since tell it out he must.

At this time Alexander continued diligently to woo the Muse, and in 1605 he published “The Alexandraean: a Tragedy,” which afterwards suggested to Arthur Johnston, the following epigram:

“Confer Alexandro: Macedo victricibus armis
Magnus erat, Scotus carmine Major uter?”

In 1607 he issued a quarto volume, entitled “The Monarchicke Tragedies — Cræsus, Darius, The Alexandraean, Julius Cæsar; newly enlarged, by William Alexander, Gentleman of the Prince’s Privie Chamber. *Carminè dij superi, placantur carminè manes.* London: Printed by Valentine

'Simmes for Ed. Blount, 1607." A complimentary sonnet by his friend and associate Sir Robert Ayton was prefixed to the volume:—

"Well may the programme of thy tragick stage
 Invite the curious pomp-expecting eyes,
To gaze on present shewes of passèd age,
 Which just desert monarchick dare baptize ;
Crownes throwne from thrones to tombes, detomed arise
 To match thy muse with a monarchick theme,
That whilst his sacred soaring cuts the skyes,
 A vulgar subject may not wrong the same ;
And which gives most advantage to thy fame,
 The worthiest monarch that the sunne can see
Doth grace thy labours with his glorious name,
 And daignes protector of thy birth to be.
 Thus all monarchicke, patron, subject, stile,
 Make thee the monarch-tragic of this isle."

While it may be asserted with truth of the poets of this period that they "were almost as negligent of the heroic annals of their country as of its natural beauties," and permitted classical models, ideas and names to hold supremacy over their fancy, still Sir William Alexander, as guilty in this respect as most, never quite forgot the influences of nature and the glamour of his native hills and streams. He delighted in picturing occasionally the peace and rural delights of country life with its homely virtues. In the following quartets we have a pleasant gloss on Horace's "*Desiderantem quod satis est*," etc. :—

“ O happy he who, far from fame, at home
Securely sitting by a quiet fire,
Though having little, doth not more desire;
But first himself, then all things doth o’ercome.

“ His purchase weighed, or what his parents left,
He squares his charges to his store,
And takes not what he must restore,
Nor eats the spoils that from the poor were reft.

“ Not proud nor base, he scorning creeping art;
From jealous thoughts and envy free,
No poison fears in cups of tree,
No treason harbours in so poor a part.

“ No heavy dream doth vex him when he sleeps;
A guiltless mind the guardless cottage keeps.”¹

Throughout these tragedies the careful reader will come across many little gems of poetical conceit and sound wisdom. Their style debarred them from the stage, as they lack moving incidents and contain long dissertations on moral subjects. They bear a resemblance to classical authors in the introduction of the chorus, and viewed as dramatic poems many of them are worthy of admiration. “They are grave and sententious throughout, like the tragedies of Seneca; and yet where the softer and more tender passions are toucht, they seem as moving as the plays so much in vogue with the ladies of this age.”²

¹ *The Tragedy of Darius*, p. 84. Vol. II. of Works (1870 edition).

² Langbaine’s *Account of English Dramatick Poets*, p. 1. Oxford, 1691.

Another passage, from his "Croesus," is suggestive :—

"A thousand times, O happy he !
 Who doth his passions so subdue,
 That he may with clear reason's eye
 Their imperfections fountains view,
 That so he may himself renew,
 Who to his thoughts prescribing laws,
 Might set his soul from bondage free,
 And never from bright reason swerve,
 But making passions it to serve,
 Would weigh each thing as there were cause :
 O greater were that monarch of the mind,
 Than if he might command from *Thule* to *Inde*." ¹

The following is a gloss of the Horatian text of the "Ne sit ancillae," but with the inversion of the sexes :—

"O happy woman ! of true pleasure sure,
 Who in the country lead'st a guiltless life ;
 From fortune's reach retired, obscure, secure,
 Though not a queen, yet a contented wife.
 Thy mate, more dear to thee than is the light
 Though low in state, loves in a high degree,
 And, with his presence still to bless thy sight,
 Doth scorn great courts while he lives courting thee.
 And as thou wound'st him not with hid disgrace,
 He with no jealous thought doth rack thy breast :
 Thus both lie down to rest, and rise in peace,
 Then (if they strive) they strive who should love best ;
 What though thou have not as the mighty ones
 Thy neck surcharg'd with chains (ah chains indeed !)

¹ *The Tragedy of Croesus*, Vol. I., p. 209.

Nor ears weigh'd down with oriental stones,
 Nor robes, whose worth may admiration breed ;
 So want'st thou that which we have ever had,
 Sad mis-contentments, jealousy, and spite ;
 And though thy back be not with purple clad,
 Thy thoughts are deck't with innocencies white."¹

In his "Aurora," Song III, occurs this local reference :—

"As Forth at Sterling glides as t'were in doubt,
 What way she should direct her course ;
 If to the sea, or to the source,
 And sporting with herself, herself doth flout,
 So wandered I about
 In th' intricate way,
 Where whilst I did still stay,
 With an abrupt discourse,
 And with a courtesie, I must say course ;
 My beauteous guide fled quite away,
 And would not do so much as stay
 To lend me first a thread to lead me out."

Again, in his "Paraenesis to Prince Henry," Stanza V. :—

"That dignity when first it did begin,
 Did grace each province and each little Towne ;
 Forth when she first doth from *Benloumond* rinne,
 Is poor of waters, naked of renowne,
 But *Carron*, *Allon*, *Teath*, and *Doven* in,
 Doth grow the greater still, the further downe ;
 Till that abounding both in power and fame,
 She doth strive to give the sea her name."

¹ *The Alexandraean Tragedy*, Works, Vol. II., p. 171.

Among his miscellaneous poems are "Some Verses written shortly thereafter (those on His Majesty's first entry into England) by reason of an inundation of Doven, a water neere unto the author's house, whereupon His Majestie was sometimes wont to hawke."¹

Filled with ambition, Alexander was always devising new enterprises and embarking in fresh schemes. Yet in the midst of such a restless life, he always courted the muses, and, in company with his royal master, tried many a bout in the poetical tournaments of the court. This led that shrewd and caustic chronicler, Sir Thomas Urquhart of Cromarty, the translator of *Rabelais*, thus to write of him in 1651:—"As for such of the Scottish nation, as of late have been famous for English poesie, the first that occurs is Sir William Alexander,² afterwards created Earl of Sterling; he made an insertion to Sir Philip Sidney's "Arcadia," and composed several tragedies, comedies, and other kind of poems, which are extant in a book of his in folio, intituled *Sterling's Works*. The purity

¹ The King obtained his falcons from Craigleith, a precipitous cliff of the Ochils, eastward of Menstrie. Falcons still exist there.

² He became a knight about 1609, and is so styled in a charter of date 25th May, 1609. This is a charter of apprising against Sir James Schaw of Sauchie, knight, for non-payment of 17,500 merks, "according to a contract between Sir James Schaw of Sauchie on the one part, and Master Joseph Holden of Myreton and Sir William Alexander of Menstrie on the other." The lands appraised were the barony of Sauchie and Wester Tillicoultry, in Clackmannanshire, the lands of Gartinkeiris, Fifeshire, and the lands of Cowden, Caviltoun, and Burnthill, in the county of Kinross.—*Reg. Mag. Sig.*, lib. I., 185, fol. 134.

of this gentleman's vein was quite spoiled by the corruptness of his courtiership, and so much the greater pity ; for by all appearance, had he been contented with that mediocrity of fortune he was born unto, and not aspired to those grandeurs of the court, which could not without pride be prosecuted, nor maintained without covetousness, he might have made a far better account of himself. It did not satisfy his ambition to have a laurel from the Muses, and be esteemed a king amongst poets, but he must be king of some new-found land, and, like another Alexander indeed, searching after new worlds, have the sovereignty of Nova Scotia. He was born a poet, and aimed to be a king ; therefore would he have his royal title from King James, who was born a king, and aimed to be a poet. Had he stopped there, it had been well : but the flame of his honour must have some oil wherewith to nourish it. Like another King Arthur, he must have his knights, though nothing limited to so small a number : for how many soever that could have looked out but for one day like gentlemen, and given him but one hundred and fifty pounds Sterling (without any need of a key for opening the gate to enter through the temple of virtue, which in former times was the only way to honour), they had a scale from him whereby to ascend unto the platforms of virtue ; which they, treading underfoot, did slight the ordinary passages, and to take the more sudden possession of the temple of honour, went upon obscure by-paths of their own, towards some secret angiports and dark postern doors, which were so

narrow that few of them could get in, till they had left all their gallantry behind them ; yet such being their resolution, that in they would, and be worshipful upon any terms, they misregarded all formerly used steps of promotion, accounting them but unnecessary, and most rudely rushing in unto the very sanctuary, they immediately hung out the orange colours to testify their conquest of the honour of knight-baronet.

“ Their king, nevertheless, not to stain his royal dignity, or to seem to merit the imputation of selling honour to his subjects, did for their money give them land, and that in so ample a measure that every one of his knight-baronets had for his hundred and fifty pounds sterling, heritably disposed unto him six thousand good and sufficient acres of Nova Scotia ground, which being but at the rate of sixpence an acre, could not be thought very dear, considering how prettily in the respective parchments of disposition they were bounded and designed fruitful corn-land, watered with pleasant rivers, running amongst most excellent and spacious meadows ; nor did there want abundance of oaken groves in the midst of very fertile plains (for if they wanted any thing, it was the scrivener or writer’s fault ; for he gave order, as soon as he received the three thousand Scots merks, that there should be no defect of quantity or quality, in measure or goodness of land), and here and there most delicious gardens and orchards, with whatever else could in matter of delightful ground best content their fancies ; as if they had made

purchase amongst them of the Elysian fields or Mahomet's paradise.

"After this manner my Lord Sterling for a while was very noble ; and, according to the rate of sterling money, was as twelve other lords in the matter of that frankness of disposition, which not permitting him to dodge it upon inches and ells, better and worse, made him not stand to give to each of his champions territories of the best and the most : and although there should have happened a thousand acres more to be put in the charter or writing of disposition then was agreed upon at first, he cared not ; half a piece to the clerk was able to make him dispense with that. But at last, when he had inrolled some two or three hundred knights, who, for their hundred and fifty pieces each, had purchased amongst them several millions of Newcaledonian acres, confirmed to them and theirs for ever, under the great seal, the affixing whereof was to cost each of them but thirty pieces more, finding that the society was not like to become any more numerous, and that the ancient gentry of Scotland esteemed of such a whimsical dignity as of a disparagement rather than addition to their former honour, he bethought himself of a course more profitable for himself, and the future establishment of his own state ; in prosecuting whereof, without the advice of his knights (who represented both his houses of Parliament, clergy and all) like an absolute king indeed, disposed heritably to the French, for a matter of five or six thousand pounds English money, both the dominion and property of the whole continent

of that kingdom of Nova Scotia, leaving the new baronets to search for land amongst the Selenites in the moon, or turn knights of the sun : so dearly have they bought their orange riban, which (all circumstances considered), is and will be no more honourable to them or their posterity, than it is or hath been profitable to either.

"What I have said here is not by way of digression, but to very good purpose, and pertinent to the subject in hand ; for as arms and arts commonly are paralleled, and that Pallas goes armed with a helmet, I held it expedient, lest the list of the scholars set down in this place should, in matter of pre-eminence, be too far over-peered by the roll of the soldiers above recited, that my Lord Sterling should here represent the place of a king for the literary part, as well as these did the great uncircumcised Game for the military ; and bring Nova Scotia in competition with Bucharía." ¹

In his *Poetical Exercises at Vacant Hours*, published in 1591, King James informs the reader that should his verses be well accepted, he would proceed to publish "such number of the Psalms" as he "had perfited," and would be encouraged "to the ending of the rest." In a General Assembly held at Burntisland in 1601, he set forth the importance of improving the version then in use.²

¹ *Tracts of the Learned and Celebrated Sir Thomas Urquhart of Cromarty*. Edinburgh : Charles Herriott, 1774 ; pp. 128-131.

² Spotswood's *History*, p. 446. "It being moved by some, That there were some faults in the translation of the Bible, in the Paraphrase of the Psalms, and some Prayers not fitting to thir tymes, it is answered, That the Bible shall be parted among the

At this Assembly the King publicly renewed his former views of adhesion to the Church of Scotland, and addressed the meeting with every appearance of sincerity, "and, lifting up his hand, he vowed, in the presence of God and of the Assembly, that he would, by the grace of God, live and die in the religion presently professed in the realm of Scotland, defend it against all its adversaries, minister justice faithfully to his subjects, discountenance those who attempted to hinder him in this good work, reform whatever was amiss in his person or family, and perform all the duties of a good and Christian King better than he had hitherto performed them. At his request the members of Assembly gave a similar pledge for the faithful discharge of their duty; and it was ordained that this mutual vow should be intimated from the pulpits on the following Sabbath, to convince the people of his Majesty's good dispositions, and of the cordiality which subsisted between him and the church."¹ Spotswood's account of the King's reference to a new translation of the Bible, which was accomplished after his accession to the English throne, and to the Psalms, is characteristic of that historian. "He did mention sundry escapes in the common translation, and made it seem that

brethren who hes best skill of the originall tongues, and that they be carefull to correct what they can and report their diligence to the nixt Assemblie; as for the Psalms, they are recommended to Mr. Robert Pont; as for the Prayers, they will let them all stand; but any who will add any other prayers, let them offer them to the Assemblie, and being approved by the Assemblie, shall be also taken in."—Row's *History*, p. 208.

¹ M'Crie's *Life of Andrew Melville*, Vol. II., p. 88.

he was no less conversant in the Scriptures than they whose profession it was : and when he came to speak of the Psalms, did recite whole verses of the same, shewing both the faults of the metre and the discrepance of the text. It was the joy of all that was present to hear it, and bred not little admiration in the whole Assembly.”¹ The Assembly did not, however, place the King upon the committee, but remitted the translation of the Bible to such of their own number as were most fitted to undertake the work from their knowledge of the original languages, and the correction of the Psalmody was committed to Mr. Robert Pont. The King continued to employ his poetical talents in producing a new version of the metrical Psalms, in which work Sir William Alexander is credited with the principal part. Had James encouraged the ministers in the prosecution of such subjects, instead of mixing himself up with agitating questions of ecclesiastical government, he would have more worthily performed the function of a sovereign. “He would have gained their esteem, diverted them from those political discussions of which he was so jealous, and essentially promoted the interests of religion and letters in his native kingdom.”

Along with the King Alexander endeavoured to get the General Assembly to adopt their version of the Psalms, in preference to that of Sternhold and Hopkins. While ready to take advantage of Sir William Alexander’s poetical gifts King James

¹ Spotswood, p. 466.

generally esteemed his own versification superior to all others. When busy with the Psalms the King remarks, "Menstrie, we left aff at Psalm twenty-twa: the next's a teuch ane, but fine and short; lat's hae a try at it," and of course he had to obey. The thorny question of this translation was taken up by Charles I., who, on August 25th, 1626, addressed a letter to Spotswood, Archbishop of St. Andrews, on the point. "Whereas it pleased our late dear father, of famous and eternal memory, considering how imperfect the Psalms in metre presently used are, out of his zeal to the glory of God, and for the good of all the churches in his dominions, to translate them anew; therefore, as we have given commandment to our trusty and well-beloved Sir William Alexander, Knight, to consider and review the metre and poesy thereof, so our pleasure is that you and some of the most learned divines in that our kingdom confer them with the original text, and with the most exact translations, and thereafter certify back your opinions unto us concerning the same, whether it be fitting that they be published, and sung in churches, instead of the old translation, or not."¹

On 28th December, 1627, a patent was granted to Alexander, of the copyright for a period of thirty-one years, in consideration of "the great pains already taken, and to be taken, in collating and revising the same, and in seeing the first impression thereof to be carefully and well done." His profits, meanwhile, were very much prospective.

¹ Baillie's *Letters and Journals*, Edit. 1842, III., 530 (*i.e.*, part of Appendix by the Editor, Mr. David Laing).

In 1632 vigorous efforts were made to get the version adopted. Copies of the work were sent down to the Presbyteries, but these courts, as independent then as they are now, after examining the version, emphatically condemned it. Among the reasons for its rejection given by the General Assembly were these two, that a courtier was not well suited as a translator of Holy Writ, and that this new version contained doubtful doctrine and certain objectionable phrases. This kingly version of the Psalms, which was published by one Turner, of Oxford, shared the fate of the copper money, called *turners*—possibly from *Tournois*, a name applied to coins minted at Tours, in France—and being objected to by the people was finally dis-used. Alexander was responsible for this debased coinage. These circumstances induced some wag—perhaps a Stirling man—to indulge in a little witticism, on the occasion of the building of the Earl of Stirling's new town house in 1632, now known as Argyle's Lodging.¹ The family motto, *Per mare, per terras*, was inscribed upon the coat of arms above the doorway, and this was parodied into "Per *metre*, per *turners*."

¹ In 1680 James VII., then Duke of York, resided here for a short time as the guest of the Earl of Argyll; and in 1715, John, Duke of Argyll, held in it a council of war during the rebellion. The Duke of Cumberland, on his way to Culloden, slept in it for a night in 1746. The mansion passed through various hands, and in the beginning of the present century was purchased by the Crown and converted into a military hospital. While being repaired in 1831, among several curiosities, a pane of stained glass, beautifully adapted as a sun-dial, and which had been inserted in one of the eastern windows, was found under the floor of the portion of the building erected by the Earl of Stirling.

CHAPTER V.

Relations to Contemporaries.

SIR WILLIAM ALEXANDER was on friendly and intimate terms with most of his poetical contemporaries. He prefixed a sonnet to the *Heroicall Epistles* of Michael Drayton, which was published in 1611.

TO M. MICHAELL DRAYTON.

Now I perceive *Pithagoras* divinde,
When he that mocked *Maxim* did maintaine,
That spirits once spoilde, revested were againe,
Though changed in shape, remaining one in mind ;
These love sicke princes passionate estates ;
Who feeling reades, he cannot but allow,
That *Ovid's* soul revives in *Drayton* now,
Still learned in love, still rich in rare conceits,
This pregnant spirit affecting further skill,
Oft alt'ring forme, from vulgar wits retired,
In divers idioms mightily admired,
Did prosecute that sacred study still ;
While to a full perfection now attained,
He sings so sweetly that himself is stained.

William Alexander, Scotus.

In the following year occurred the melancholy death of the young and promising Prince Henry, "by which the hopes of all good men in Britain

and on the continent were blasted." He had been playing tennis at Richmond, and although the weather was cold, so keen was he in the game that he played in too light garments and contracted an alarming illness, which terminated in a fever, of which he died on 6th November, 1612. Sir William Alexander wrote an "Elegie," extending to four quarto leaves, published at Edinburgh by Andro Hart, in his shop,¹ "on the north side of the High Street, a little beneath the Crosse." A second edition was published in 1613. The Elegy is of no great merit, but the following specimen may be quoted :—

"How can my heart but trust, while as my thoughts
would trace,
The great prince Henrie's gallant parts, and not-affected
grace ?
Ah that I chanc'd so long (O worldly pleasure frail !)
To be a witness of that worth, which I but live to wail !
How oft have I beheld (a world admiring it)
His martial sports even men amaze, his words bewitch
their wit,
When but a child, more than a man (ah, too soon ripe
indeed),
Still temperate, active, wise, as born to do great things ;
He reallie shewd that he was a quint-essence of kings,
With stately looks yet mild, a majesty humane.

¹ In a renovated form it became the bookshop of the famous Archibald Constable (1795-1823), and "here," says Professor Masson, "the *Edinburgh Review* was commercially hatched in 1802, after it had been planned by Sydney Smith and others in Jeffrey's residence in Buccleuch Place ; and here were the great dealings in Scott's poems and novels between him and Constable." —*Drummond of Hawthornden*, p. 37, note.

Both love and reverence bred at once, entised yet did
restrain,

What acting anywhere, he still did grace his part,
A courtlie gallant with the king, a statlie prince apart ;
When both together were, O how all hearts were won !
A sire so loving to behold, so dutiful a son."

The sad event which called forth the lamentations of Sir William Alexander and a host of brother poets, including William Drummond of Hawthornden, was a calamity which moved the hearts of many, who fancied they saw in the young prince those qualities and graces which his pedantic father lacked. He was a great friend of Sir Walter Raleigh, of whom while imprisoned in the Tower he remarked, that no man but his father would keep such a bird in such a cage. It was for this young prince that Sir Walter Raleigh wrote, in his prison, the beginning of his *History of the World*. "He was but eighteen years of age ; but he had given such good promise in all ways that he was the young hope of the two nations, already contrasted by many with his father to that father's great disadvantage, and preferred by almost all to his younger and more sombre brother Charles, who now came in his place as the future sovereign of the British realms. Long afterwards, at least, when Charles was actually King, it was remembered that there had been this prophetic preference, and people often said, 'O, if Prince Henry had lived !' Undoubtedly, at the time, the sensation was deep and universal. Each of the two Universities of Oxford and Cambridge sent out a volume of funeral verses ; all the poets, great

and small, sent out elegies or sonnets of grief ; all the preachers preached sermons ; there were biographic sketches, pamphlets, obituary memorials of all kinds : if the total literature in prose and verse caused by Prince Henry's death were collected now, one would be astonished at the array of volumes, many of them printed on black-edged paper, and the pages of some presenting the peculiar ghastly appearance of white letters and white mourning devices printed on a black ground. To enumerate the English poets who wrote on the occasion would be to run over the names of nearly all the English poets of that time now known to our lists, and to resuscitate a great many more from the obscurities of Orcus."¹

Scotland was not behind England in lamenting the death of such a promising prince of the royal house,² and Sir William Alexander was the first to publish his "Elegie." It was certainly very proper that the man who had been so closely associated with Prince Henry, as his tutor, should thus give expression to his grief for the death of such a charming youth. While this is not the place to enter into the character of the young prince, with any fulness, the following anecdote, told of him in Strutt's *Sports*, is characteristic of his pleasant wit. "While the Prince was playing

¹ Masson's *Drummond of Hawthornden*, p. 36.

² On 18th Feb., 1613, a funeral oration on Prince Henry, by Principal Donaldson, was pronounced in the hall of the College of Sedan, before a large gathering. *Lacrymae Tvmulo nvnqvam satis Lavdati Herois Henrici Friderici Stvarti—a Gvaltero Donaldsono Scoto-Britanno—Sedani, 1613, 8vo.*

at Goff, his schoolmaster (whose ferula had likely been in contact with the royal palm) stood talking with another, and marking not his Highness, warning him to stand further off; the Prince, thinking he had gone aside, lifted up his Goff club to strike the ball: meantime one standing bye said to him, 'Beware that you hit not Master Newton,'¹ wherewith he, drawing back his hand said, 'Had I done so I had but paid my debts.'"

In 1613 Alexander published a completion of the third part of Sir Philip Sidney's romance of "Arcadia," initialed W. A. It will be found in the fourth and subsequent editions. At this time he began a correspondence with William Drummond of Hawthornden, whose "Teares on the Death of Moeliades," an elegy on the death of Prince Henry, attracted him.

The period from 1580 to 1610, the age of England's literary splendour known as the Elizabethan, was comparatively a poor one in Scotland. The prolific harvest of Scottish poetry produced by Henryson (1425-1506), Dunbar (1460-1520), Gavin Douglas (1474-1522), Sir David Lindsay (1490-1555), and others, had almost ceased at the Reformation. The latter part of the sixteenth century was a time of religious conflict when little opportunity was afforded for the quiet cultivation of the muses. The period of Alexander Hume's activity was certainly a barren one, and were it not for the

¹ Sir Adam Newton was a student under Andrew Melville in Glasgow University, and was laureated in 1582. After teaching in Scotland and abroad he was appointed tutor and afterwards Secretary to Prince Henry.

minister of Logie, there was no poet to preserve to the succeeding period of Drummond of Hawthornden the rich legacy of poetry. The controversy between Presbytery and Prelacy, from its intense bitterness, repressed the tendency to walk in the more peaceful groves of literary contemplation. Yet there was one remarkable man produced, John Napier, the author of a strange treatise on the Apocalypse, who, in his fine old castle of Merchiston, perfected his invention of Logarithms. In his Dedicatory Epistle to King James, prefixed to his Treatise on the Apocalypse, he says, "let not your Majesty doubt but that there are within your realm, as well as in other countries, godly and good ingines, versed and exercised in all manner of honest science and godly discipline, who by your Majesty's instigation might yield forth works and fruits worthy of memory, which otherwise, lacking some mighty Maccenas to encourage them, may perchance be buried with eternal silence." Although the times were full of controversy, yet learning was far from being neglected. University education received an enormous impulse from the new methods introduced by Andrew Melville, on his return from the Continent, first at Glasgow, and afterwards at St. Andrews. He was ably assisted in the good work by his nephew, James Melville, and others. Many of the leading churchmen were known beyond the bounds of their own country in the theological or polemical literature of the day, having studied at different University seats in Europe. Among the scholars and writers of this time were John Spotswood, the titular

Archbishop of Glasgow, who became also an extraordinary Lord of Session ; Principal Henry Charteris, of Edinburgh University ; John Ray, the Professor of Humanity there, who gave up his Chair in 1606, for the Rectorship of the High School ; Thomas Hope,¹ the famous lawyer, who afterwards became the lay leader of the High Church Presbyterians;² David Hume of Godscroft, a veteran writer both in prose and verse;³ and the most notable figure of all, Andrew Melville, whose Latin epigrams and poems are noted for their purity and caustic wit. His nephew, James, was also a writer of some consequence, and his influence in the Church was only second to that of his

¹ Thomas Hope, ancestor of the Earl of Hopetoun, was, at the General Assembly at Montrose in 1600, admitted and sworn Solicitor and Advocate for the kirk, in place of James Mowat, who demitted the office. He attained eminence in 1606, by his defence of the six ministers of the Melville party, who were tried for high treason, for denying that the King had authority in matters ecclesiastical. This followed the Aberdeen Assembly. He became King's Advocate, and was created a Baronet of Nova Scotia, 11th Feb., 1628. In 1643, he was Commissioner to the General Assembly, an office which no other commoner had held. He died in 1646. From his eldest son descended the Hopes of Craighall, and the sixth son, Sir John Hope of Hopetoun, was father of John, who purchased, about 1678, the barony of Niddrie, and the barony of Abercorn. His son, Charles Hope, born 1681, was elevated to the Peerage of Scotland, 5th April, 1703, by the titles of Viscount Airthrie, Baron Hope, and Earl of Hopetoun.

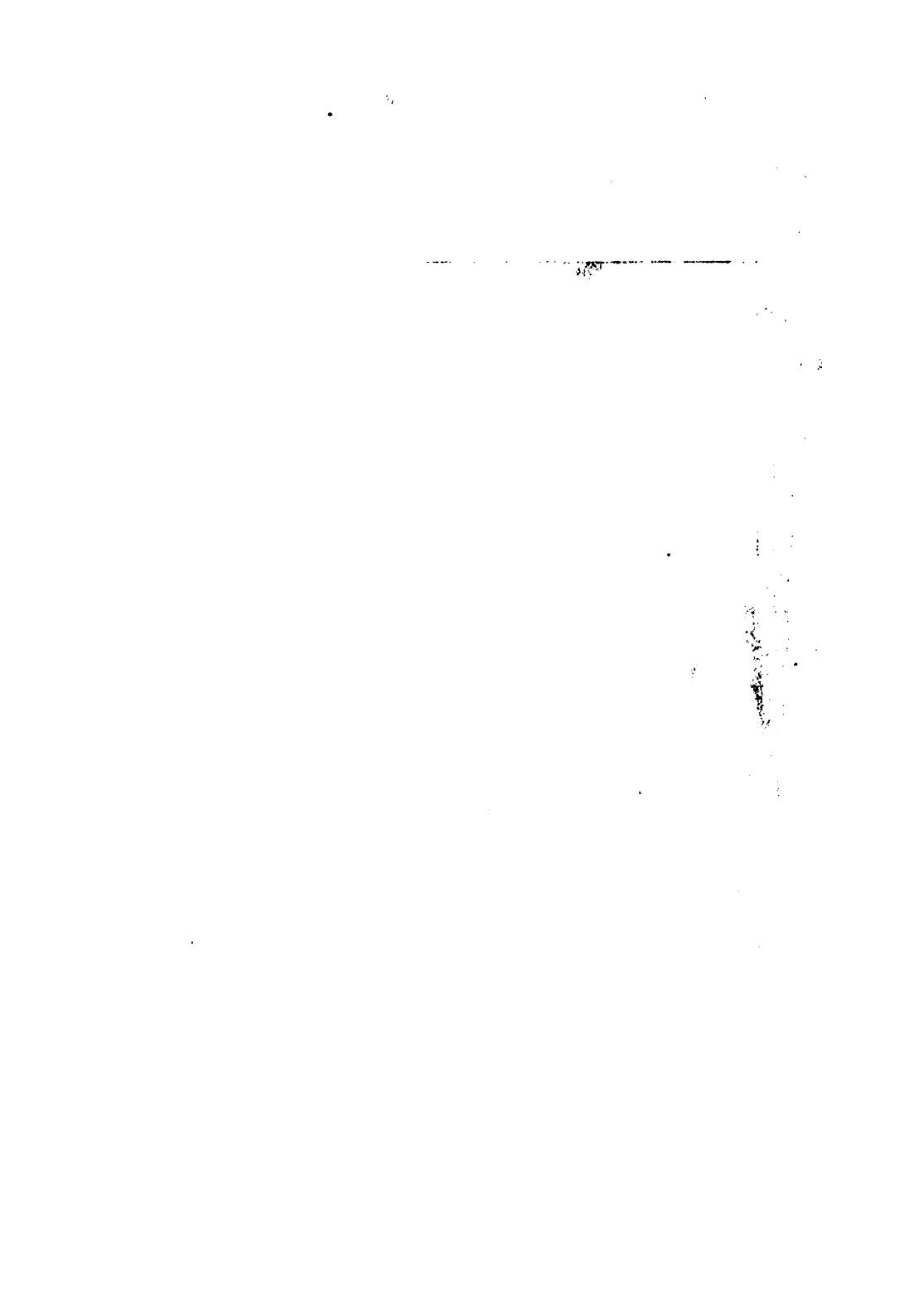
² Burton's *History*, Vol. V., p. 435.

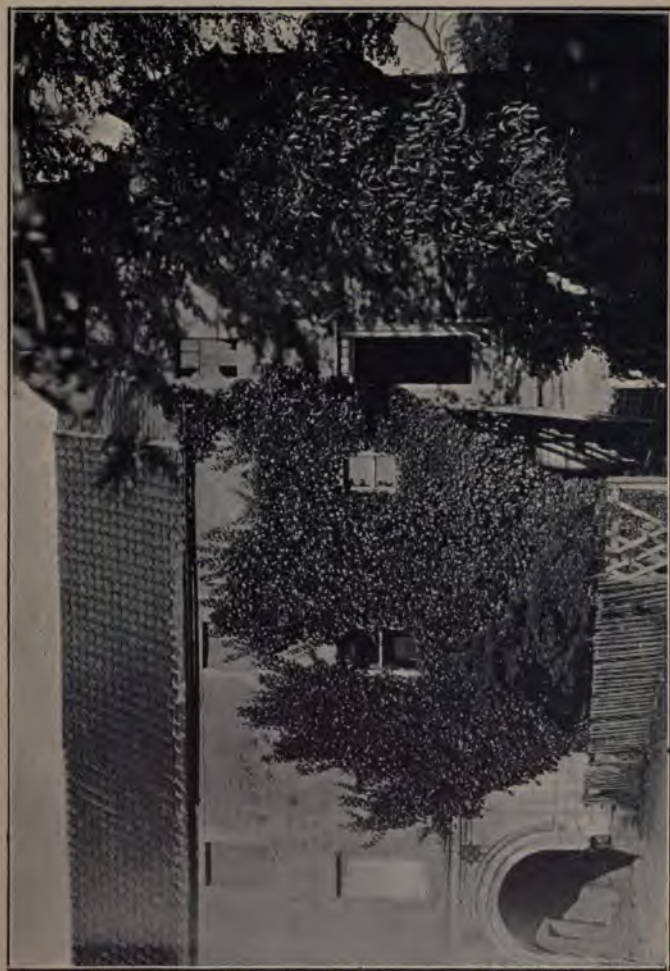
³ He was the son of Sir David Hume of Wedderburn, and proprietor of Godscroft in Lammermuir. He was a most accomplished scholar. His *Apologia Basilica* is a refutation of the celebrated *Princeps* of Machiavel. His *History of the Houses of Douglas and Angus*, gives much information of the period.

uncle. Among the books which crossed the border and found their way to Scotland were *The Shepherd's Calendar*, *The Faery Queen*, Sidney's *Arcadia*, Lyly's *Euphues*, and one or two plays of Shakespeare. Of the poetic Scots, who accompanied King James to London, there were Sir Robert Aytoun, Sir Robert Ker, Earl of Ancrum, and Sir David Murray of Gorthy. Sir David was Governor to Prince Henry, and was a son of Robert Murray of Abercairny. His brother John, was the minister of Leith. Another less known poet is James Cockburne, the author of "Gabriel's Salutation to Marie," and "Judas Kisse to the Sonne of Marie." Prefixed are commendatory verses by "W. A. of Menstrie," and the date of publication is 1605. Since Sir William Alexander recommended this little-heard of poet the reader may appreciate a specimen of Cockburne's verse. Here is part of his description of the scene in the garden of Gethsemane :—

Now had darke silent night, high treasons freend,
 Ouermantled all the earth in sable hew ;
 Wrapt was the Moone in mist that latelie shynde,
 The fyrie lampes of heaven themselves withdrew ;
 Horror and darknesse wylde possest the skye,
 The fittest tyme for foulest tragedye.

Within their wings sweete birds their billes they hide,
 Rockt with the windes on toppes of troubled trees :
 Feeld-feeding flocks to cliftes and caves they slide,
 Such was the raging of the roaring seyes :
 No sound of comfort sweete possest the eares,
 Save Serpents hisse, and Crocodilishe teares.





MENSTRIE HOUSE: WEST VIEW



MENSTRIE HOUSE - WEST VIEW

In this sad season Jesus did attend
His Father's will, and those did him persew,
Brooke Cedron crost, which way well Judas kend,
As was his use his prayers to renew :

And to the Mount of Olives he is gone,
With aged Peter, James, and loving Johne.

O gardene gay, greene may thou ever grow,
Let weeping dew refreshe thy withred flowres :
To testifie the teares did overflow
The cheekes of him refresht the hearts of ours.
And for his sake thy name be ever neist
In name to that sweet garden of the East.¹

There were other poetic lights of lesser magnitude, but Alexander was undoubtedly the most noted Scotsman, recognised by English writers as a master of classic verse.

Drummond paid Alexander a visit at his house in Menstrie in 1614, and refers to the circumstance in a letter, wherein he says, " Fortune this last day was so favourable, as be plaine blindnesse to acquent me with that most excellent spirit, and rarest gem of our North, S.V.A. [Sir William Alexander] ; for coming neare his house, I had almost beene a Christiane father to one of his childring. He acceptet me so kindlie, and made me so good entertainment (which, whatsomever, with him I culd not have thocht but good), that I can not well schow. Tables removed, efter Homer's fassion well satiat, he honord me so much as to

¹ M'Crie's *Life of Andrew Melville*, Vol. II., p. 438.

show me his bookes and papers. This much I wil say, and perchance not without raison darsay, if the heavens prolong his dayes to end his Day, he hath done more in One Day, than 'Tasso¹ did al his lyff, and Bartas² in his Two Weekes; thoct both the one and the other be most praise worthie. I estimed of him befor I was acquent with him, because of his Workes; but I protest hencefoorth, I will estime of his Workes, because of his awne good courtes meek disposition. He entreated me to have made longer stay; and, beleave me, I was as sorrie to depart as a new enamouret lover wald be from his mistress." The papers which Sir William Alexander shewed to Drummond, in Menstrie House, were undoubtedly

¹ Torquato Tasso (1544-1595) ranks with Dante, Petrarch, and Ariosto as one of the first four poets of Italy. He was the son of Bernardo Tasso, a nobleman of Bergamo, and was born at Sorrento in 1544. His mother, Porzia de' Rossi, superintended his education at Naples, where the precocity of his intellect and his religious fervour attracted general admiration. His mother died, suspected by poison, in 1556, and his father attached himself to the Court of Urbino in 1557, where young Tasso became the companion of Francesco, the heir to the Dukedom of Urbino. In 1562, he produced a narrative poem, *Rinaldo*, which marked him out as a poet of genius. After a short period of study at Bologna he entered the service of Cardinal Luigi d'Este, in 1565, at the castle of Ferrara, which was to him the scene of many glories and cruel sufferings. He published the *Aminta* in 1573, and completed the *Gerusalemme Liberata* in 1574. His critics failed to estimate the beauties of the latter work, and mental worry together with over excitement and work told upon his nerves. He became irritable, suspicious, and the victim of a mental malady. His after years were full of suffering and restless wandering. He died in St. Onopio on 25th April, 1595.

² See previous Note.

the MS. of his most ambitious and longest poem, "Doomes-day ; or, The Great Day of the Lord's Judgement, by S^r William Alexander, Knight. Printed by Andro Hart, and are to be solde at his shop on the north side of the High Street, a little beneath the Crosse, Anno Dom. 1614." It was preceded by a sonnet in commendation from the pen of the poet of Hawthornden. This poem, which is a heavy uninteresting production, so charmed James VI., that he termed Alexander his "philosophical poet," and himself penned a sonnet in its praise, containing an overt reference to the poet's mining pursuits. The King, feeling that it was somewhat artificial, entitles his sonnet,

"The Complainge of the Muses to Alexander
"upon Him selfe, for his ingratitude towards them,
"by hurting them with his hard hammered wordes,
"fitter to be used upon his mineralles."

"O holde your hande, holde, mercie, mercie, spare
Those sacred nine that nurst you manie a yeare ;
Full ofte, alace, with comfort and with care,
Wee bath'd you in Castalia's founteyns cleare,
And set you on your statelie forked hille,
When you our heavenlie harmonies did heare,
The rockes resounding with their echoes stille.
Although your neighbours have conspired to kill
That art that did the laurell crowne obteyne,
Who borrowing from the Raven theyr rugged quille,
Bewray their hard, harsh, trotting, tumbling veyne.
Such hammering harde, your mettles harde re-
quire,
Our songes are fill'd with smooth o'erflowing fire."

Originally the poem of "Doomes-day" embraced four books or "hours," which, in 1637, were extended to twelve, of more than 11,000 verses. It epitomises the history of the ancient world, and contains some lofty flights and wonderful speculations. Some think that it suggested to John Milton the idea of his "Paradise Lost;" but there is certainly no comparison between the two. Few readers will care to tackle this poem, and still fewer criticisms of it can be depended upon. Dr. Irving's estimate is perhaps the most just. He says, "It may easily be imagined that the noble author does not strictly confine himself to his professed subject, as he has not merely considered the day of judgement, but likewise the motives and the actions which are then to affect the destiny of the human race; he has found occasion to introduce an immense variety of characters, allusions, and details, borrowed from sacred and profane history. We cannot but admit that he has evinced a singular degree of perseverance; nor is this the only commendation to which he is entitled: his varied knowledge, his power of reflection, and his vigour of intellect, are on many occasions conspicuously displayed; but to have supported the fervour of poetry through so extended a work, on such a subject, would have demanded genius of the first order. Some of his speculations are strangely minute, some of his opinions are too uncharitable, and some of his inquiries are perhaps too presumptuous."¹

¹ Irving's *History of Scottish Poetry*, edited by Carlyle, p. 529. 1861.

Returning, however, to Drummond's visit to Alexander at Menstrie House, we can imagine to ourselves the incident of this meeting between the older and the younger poet.¹ Professor Masson thus alludes to the occasion: "Talk of the first meeting of Goethe and Schiller, or of this other modern poet and that other modern poet! Have we moderns alone the deliciousness of such first meetings? Could not two people meet for the first time before the eighteenth century? Why, here, two hundred and sixty years ago, in the House of Menstrie, near Alloa, in Clackmannanshire, which any one may see to this day (1874), there was a model first meeting of two poets, with a pleasant dinner between them to begin with, and, after the cloth was removed, an infinity of literary chat, and as much inspection as you like of papers and proof-sheets! The elder of the two, Alexander, was thirty-four or thirty-five years of

¹ William Drummond was born, in 1585, at Hawthornden, and was the son of John Drummond, second son of Sir Robert Drummond of Carnock, in Stirlingshire, whose family was a branch of the Drummonds of Stobhall. Sir Robert, the poet's grandfather, died in 1592, and was buried in St. Ninian's Church. A complaint came before the Presbytery of Stirling, on 28th November, 1592, regarding the erection of "Pincalls (small flags) and certain vyers Moniments q^lk was born befor ye corps of umq^l Sir Ro^t Drummond of Carnock, Kny^t q^rby ye Evangell of Chryst q^lk is ye onelie bairnar sould be displayit in his kirk, is disgresit and ye eyis and myndis of ye pepill drawin away from ye heiring and larning of ye word to ye behawlding of ye saids Moniments q^lk Resembills in yt place rather gentillitie than Christiane religione." The elders are enjoined to see these Prinsalls, etc., removed, or else boarded up.—*Presbytery Register of Stirling*.

age ;¹ the younger, Drummond, was about twenty-eight. Alexander, though rather verbose in his printed remains for our modern tastes, may have been a most agreeable man personally, and full of interesting talk. At all events, he was 'the rarest gem of our North' for young Drummond, and Drummond looked up to him admiringly and prophesied that his *Doom's Day* would beat all Tasso, or at least the *Divine Weeks and Works* of Bartas." This friendly connection with Drummond is both interesting and instructive.

The year of Alexander's meeting with Drummond saw him appointed by the King to the office of Master of Requests. The duties seem to have been the repressing of the demands on the royal bounty of his unprosperous countrymen. A royal edict was issued in April, 1619, on his recommendation, in which King James "discharges all manner of persons from resorting out of Scotland to this our kingdome, unlesse it be gentlemen of good qualitie, merchands for traffiques, or such as shall have a generall license from our Counselle of that kingdome, with expresse prohibitioun of all masters of shippes that they transport no such persones." The edict adds that "Sir William Alexander, Master of Requests, has received a commission to apprehend and send home, or to punish, all vagrant persones, who come to England to cause trouble or bring discredit on their country." There are certain proclamations of the Scots Council, not complaining of the conduct of the

¹ He must have been ten years older, at least.

English, but denouncing those idle Scots who went south in such a fashion as to discredit their country. In one of these proclamations complaint is made that some of these "idle rascals and poor miserable bodies" go to the King to solicit payment of debts incurred to them by his Court when in Scotland, and this reasonable demand is described as "of all kinds of importunity the maist unpleasing to his majesty." We can well believe it. Most of the Scots who followed the Court to London were not idlers, but diligent workers, who grew prosperous in the southern capital. Among the many lampoons upon this class the following is both clever and descriptive :—

"Bonny Scot, we all witness can

That England hath made thee a gentleman.

Thy blue bonnet, when thou came hither,

Could scarce keep out the wind and weather ;

But now it is turned to a hat and feather :

Thy bonnet is blown—the devil knows whither.

"Thy shoes on thy feet, when thou camest from plough,

Were made of the hide of an old Scotch cow ;

But now they are turned to a rare Spanish leather,

And decked with roses altogether.

"Thy sword at thy back was a great black blade,

With a great basket hilt of iron made :

But now a long rapier doth hang by his side,

And huffingly doth this bonny Scot ride.

Bonny Scot, we all witness can

That England hath made thee a gentleman."

The wandering Scot who ventured south of the Tweed, penniless or friendless, appears to have had a rather uncertain prospect before him; but it is questionable if even this Master of Requests, with all his powers, could keep back that tide of southward-tending Scots who began to take possession of the rich city of London, to which they continued to drift as time went on.

On 4th February, 1616-7, we find Alexander sending the following letter to Drummond of Hawthornden:—

“ To my very worthy Friend,
Mr. William Drummond of Hawthornden.

“ SIR,—I have sent you here a sonnet which the King made the last week, moved by the roughness of the season, as you may perceive by his allusion to Saturn and Janus meeting. This forced the other from me. The last day being private with his Majesty, after other things, we fortun'd to discourse of *English* poetry; and I told one rule that he did like of exceedingly, which was this: *That to make a good sound there must still be first a short syllable and then a long, which is not long positively of itself, but comparatively, when it followeth a shorter; so that one syllable may be long in one place and short in another, according as it is matched; for a syllable seems short when it is, as it were, borne down with a longer.* Though this letter would seem idle to some, yet I know it will prove serious to you; and I seek in this but to get your humour to whom I write. You will find this, by your own observation, better than a man

can express it with words, though few or none have ever remarked it. I have presently written a number of serious letters ; and last of all, have recreated my mind with this, wherewith I end.—
Your brother,

“ W. ALEXANDER.

“ NEWMARKET, the 4 of February, 1816.”

SONNET BY KING JAMES VI.

How cruelly these catives do conspire,
What loathsome love breeds such a baleful band
Betwixt the cankered king of *Creta* land,
That melancholy old and angry sire,
And him who wont to quench debate and ire
Amongst the Romans, when his ports were closed ;
But now his double face is still disposed,
With Saturn's help, to freeze us at the fire.
The earth, o'ercovered with a sheet of snow,
Refuses food to fowl, to bird and beast ;
The chilling cold letts everything to grow,
And surfeits cattell with a starving feast.
Curs'd be that love, and mought continue short,
That kills all creatures and doth spoil our sport.

SIR W. ALEXANDER'S REPLY.

When *Britain's* monarch, in true greatness great,
His council's counsel did things past unfold,
He (eminent in knowledge as in state)
What might occur oraculously told ;
And when far rais'd from this terrestrial round,
He numbrous notes with measured fury frames,
Each accent weigh'd, no jarr in sense, or sound,
He Phœbus seems, his lines *Castalian* streams,

This worth (though much we owe) doth more extort ;
 All honour should, but it constrains to love,
 While ravished still above the vulgar sort
 He prince, or poet, more than man doth prove :
 But all his due who can afford them then,
 A god of poets, and a king of men.

This day, design'd to spoil the world of peace,
 And accessory to so foul a crime,
 Why should it rest in the records of time,
 Since stain'd by treason forfeiting the place.
 O ! but those err who would it odious make ;
 This day from danger *Britain's* monarch sav'd,
 That day when first the mischief was conceiv'd ;
 Let it accurst still clad with clouds look black.
 Then happy day, to which by heaven's decree
 (A consecrated) festual pomp is due ;
 Long may thy saint (a living martyr) view,
 All hearts for love of him to honour thee.
 More length we wish, but what thou wantst of light
 Shall be by fire extorted from the NIGHT.

In all this we see the flattery of the courtier, who calls the would-be poet king "A God of poets, and a king of men," which seems to have been so necessary to the vain, conceited monarch, who was termed "the wisest fool in Europe." In this, and many other respects, he was but "God's silly vassal." Writing to Michael Drayton in 1618 Drummond refers to the Laird of Menstrie, "I am oft with Sir W. and you in my thoughts, and desire nothing more than that by letters we may oft meet and mingle our souls." The friendship which existed between the poet of Hawthornden and the

poet of Menstrie was deep and enduring, based on mutual liking and similarity of literary tastes and pursuits. In a letter, dated 20th December, 1618, Drummond writes to Alexander, "Never any friendship of mine went so near my thoughts as yours, because I never thought any so worthy. It is all the treasure and conquest, when death shall remove this pageant of the world from me, that I have here to vaunt of; neither would I wish another epitaph and *hic jacet* over my grave, than that you esteemed me worthy of your friendship. There is nothing that I long so much for as to see the perfection of your works. May fortune one day be ashamed to see such a spirit so long attend the ungrateful court, that deserves to have the sovereignty of all Parnassus!" Alexander, as well as his friends, felt that he was not sufficiently appreciated at the court, to which he devoted so much of his energy and time. The Scottish people misunderstood the man too, and his popularity at home began, at this time, to wane.

In the previous November Michael Drayton, in a letter to Drummond, says, "Little did you think how oft that noble friend of yours, Sir William Alexander (that man of men), and I have remembered you before we trafficked in friendship. Love me as much as you can, and so I will you: I can never hear of you too oft, and I will ever mention you with much respect of your deserved worth." At this time, too, another burly figure appeared in Scottish literary society. Ben Jonson, who was the grandson of an Annandale Johnston, visited Scotland in the autumn of 1618, and spent six

months north of the Tweed, staying part of the time at Hawthornden. Ben's gossip about various eminent people is recorded by Drummond, and this is how he speaks of our Menstrie poet :—"Sir W. Alexander was not half kind to him, and neglected him, because (he, Sir W. was) a friend of Drayton. That Sir R. Aytoun loved him (Jonson) dearly."

The London poet and dramatist spent some time in the neighbourhood of Edinburgh, and "one fancies his great figure seen day after day, for a month or two in that winter, in the fields between Leith and Edinburgh, or climbing the old Canongate and High Street from Holyrood to the Castle, or seated in Andro Hart's shop, or descending some of the closes for a call, or sauntering out as far as the College, or again, in various directions, to Musselburgh and Pinkie, Craigmillar, and such-like spots of local fame in the neighbourhood. Scores of the Edinburgh and Leith people of that day must have seen him, talked with him, entertained him; and he himself remembered afterwards among the number with special regard 'the beloved Fentons, the Nisbets, the Scots, the Livingstons.' Unfortunately, none of these thought of taking notes of the sayings and doings of their illustrious visitor. In short, but for one acquaintanceship which Ben Jonson formed in the course of his Scottish visit, we should have barely known that there was such a visit, and it would not have been an event of so much distinction as it is in British literary history. This was his acquaintanceship

with Drummond of Hawthornden."¹ The particulars of this notable visit are recorded by Professor Masson, together with the Scottish poet's plain and unvarnished criticism of his huge and rather gruff guest—a man who was "given rather to lose a friend than a jest; jealous of every word and action of those about him (especially after drink, which is one of the elements in which he liveth); a dissembler of ill parts which reign in him, a bragger of some good that he wanteth." Doubtless Ben thought little of the literary products of Scotland, with that superciliousness of view which distinguishes some Englishmen.

Several lesser poets conjoined the names of Alexander and Drummond and celebrated their poetic gifts. William Lithgow, in his "Pilgrim's Farewell," issued in the year (1618), celebrates the two poets thus:—

"Amongst these long Good-nights, farewell ye Poets
dear;
Grave Menstrie, true Castalian fire, quick Drummond
in his sphere."

Drayton, in his metrical epistle, "On Poets and Poetry," published in 1619, refers to them as follows:—

"So Scotland sent us hither for our own,
That man whose name I ever would have known
To stand by mine, that most ingenious knight
My Alexander, to whom in his right
I want extremely. Yet in speaking thus

¹ Masson's *Drummond of Hawthornden*, p. 91.

I do but show the love that was 'twixt us,
 And not his numbers, which were brave and high ;
 So like his mind was his clear poesy,
 And my dear Drummond, to whom much I owe
 For his much love ; and proud was I to know
 His poesy. For which two worthy men
 I Menstrie still shall love, and Hawthornden."

The following epigram was addressed by John Davies of Hereford to Sir William Alexander, whom he styles " my worthily beloved " :—

" Great Alexander (whose successful Sword
 Made him a god with men) achieved no more
 Than thy as happy *Pen* hath well assur'd
 Unto thy Name, which glory doth decore.
 I know thee not ; but I know I should do ill
 Not to take knowledge of what is in Thee,
 When thou hast publisht it with so great skill,
 Which makes Thee ore thy *Monarches* Sovereigne bee:
 For they, being happy, prov'd unhappy Men,
 Whom thou hast made most happy with thy Pen."¹

From these verses the reader can see how highly Alexander was esteemed as a poet by his contemporaries, although succeeding critics have not borne out their dicta. His age, which gave birth to such an inimitable poet as the Bard of Avon, was, especially in the circle of the Court, given to the cultivation of a classical style too artificial and inflated to merit much posthumous fame.

We have already seen Alexander's connection with King James's project for a new version of the

¹ *The Scourge of Folly*, by John Davies of Hereford. London, 1611-14.

metrical Psalms, and now we find Drummond sending a psalm, through his friend Alexander, for the royal approval. The reply to that communication runs thus :—

“BROTHER,—I received your last letter, with the psalm you sent, which I think very well done. I had done the same long before it came ; but he prefers his own to all else, though, perchance, when you see it, you will think it the worst of the three. No man must meddle with that subject, and therefore I advise you to take no more pains therein ; but I, as I have ever wished you, would have you to make choice of some new subject worthy of your pains, which I should be glad to see. I love the muses as well as ever I did, but can seldom have the occasion to frequent them. All my works are written over in one book, ready for the Press, but I want leisure to print them. So referring all further to our old friend, Sir Archibald Acheson,¹ who is coming home, I continue, your loving friend,

“W. ALEXANDER.²”

“London, 18th April, 1620.”

¹ Sir Archibald Acheson, Bart., of Glencairn, one of Charles I.'s Secretaries of State for Scotland, whose mansion stood on the east side of Bakehouse Close, east of St. John Street, Edinburgh, had been a puisne judge in Ireland, and was knighted by Charles I. for suggesting the measure of issuing a Commission under the Great Seal for the surrender of tithes. He was the friend of Drummond of Hawthornden and Sir William Alexander, Earl of Stirling.

² *Drummond's Works* (1711), p. 151.

CHAPTER VI.

The Nova Scotia Scheme.

ABOUT the year 1621 Sir William Alexander's affairs began to take a more prosperous turn. The project of settling Scotsmen in that part of North America, still known as Nova Scotia, and parts of Canada along the lands and islands of the St. Lawrence, was set on foot. In order to further this scheme, the king resorted to a device which had succeeded in raising funds for the plantation of Ulster, in which George Hume, the brother of the minister of Logie, was concerned. Purchaseable hereditary baronetcies were created, and for the sum of £150 sterling any one might be made a baronet of Nova Scotia, having "heritably disposed unto him six thousand good and sufficient acres of Nova Scotia ground ; which, being but at the rate of sixpence an acre, could not be thought very dear." This was the scheme which roused the caustic criticism of Sir Thomas Urquhart of Cromarty, as we have seen. Sir William Alexander was at the head of the movement, and a Royal Charter, dated 1621, granted to him and to his heirs all "the continent lands and islands" contained in this new province. This extensive grant was afterwards increased, so that the territory

contained the best part of the United States and Canada. The charter also granted him permission to use the mines and forests, erect cities, appoint fairs, hold courts, grant lands, and coin money. In fact, his authority was almost absolute over a country much larger than the king's realms at home. Alexander did not make much use of the gift until 1625, when, on the accession of Charles I., he obtained a renewal of the charter, with all its rights and privileges. The first batch of baronets were then created. In that same year he issued a pamphlet, entitled *An Encouragement to Colonies*, with the object of furthering his scheme, and for a time success crowned his efforts.

The peace with France, however, destroyed Sir William's prospects of becoming the Cortes of Nova Scotia to the full extent of his royal charter, for most of the territory, which was claimed by the French on prior rights, was ceded back to them. The nature of this transaction is referred to by Sir Thomas Urquhart, already quoted. On 4th September, 1630, Sir William Alexander was raised to the peerage as Lord Alexander of Tullibody and Viscount Stirling, and, on 14th June, 1633, he was created Earl of Stirling and Viscount Canada. To all appearance the Laird of Menstrie was now a man of estate and honours, but the smiles of fortune were brief, and his financial affairs soon became involved.

Before proceeding further with his career, a few more particulars may be given regarding Nova Scotia. The Cabots of Bristol were the first who visited Nova Scotia in 1497, but the French settled

on the fertile shores of Fundy Bay in 1604. This expedition was headed by De Monts, and the attempt was made to form settlements at Port Royal, St. Croix, and at other points. For some time these French settlers endured many hardships, and in 1614, the English colonists, resident in Virginia, made an inroad upon them, claiming the territory on account of the discovery of the coast by the Cabots, and expelled them from their settlements. The relations between the French and the English after this were not of a friendly kind, and Cromwell dispatched a force thither in 1654. The district of Acadia, embracing Nova Scotia and New Brunswick, was formally ceded by the British to the French under the treaty of Breda in 1667; but by the treaty of Utrecht, in 1713, Louis IV. gave up to the British crown the peninsula and other important parts of North America. The country was neglected by the British authorities until they were aroused by French designs in 1749, when vigorous efforts were made to induce British settlers to colonise the land. At that time upwards of four thousand emigrants with their families sailed for Nova Scotia, and Halifax was founded. By the treaty of Paris, in 1763, the French gave up any pretensions they had to the country. Longfellow founded his poem "Evangeline, a Tale of Acadia," upon the deportation of about 18,000 Acadians in the autumn of 1755, who were removed in English ships and scattered among certain British colonies, "Where," as Haliburton, the historian of Nova Scotia, remarks, "they could not unite in any offensive measures,

and where they might be neutralised to the government and the country." However beautiful Longfellow's verses are, one must bear in mind that it is only poetry and not history. "Some at least of the Acadians," says his brother, "so far from being innocent sufferers, had been troublesome subjects of Great Britain, fermenting insubordination, and giving help to the enemy. It is very possible that the poet painted in too soft colours the rude robustness of the peasants of Grand Pré." The well-intended attempt of Sir William Alexander to settle the colony in the first half of the seventeenth century proved a failure, for which his empty title was poor compensation, and the promised grant of, £10,000, which he so greatly needed, was never paid. The Stuarts were ready promisers but woefully bad performers.

His more immediate connection with the parish of Logie may be said to have been broken in 1634, when the Earl of Stirling occupied the House of Menstrie for the last time before removing to his newly built town house in Stirling.¹ During this final visit he busied himself in writing an essay, which he calls, "Anacrisis, or a Censure of some Poets, ancient and modern." This was sent to his friend Drummond, and is pompous in style with very little point. It begins, however, with a reference of a personal nature, containing that local colouring which may make it of interest to some.

¹ The Kirk Session Records of Stirling contain this entry, dated 25th Dec., 1627. "The quhilk day, Sir William Alexander, eftir his returne from his sea voyage, gave to the pair of Stirling fiftie aucht pundis money."

"After a great travel both of body and of mind which (since not voluntary, but imposed upon me) was the more painful, by retiring for a time, where I was born, of late gladly embracing this rarely offered opportunity to refresh myself, and being curious, as the most dainty kind of pleasure for such as are capable of their delicacies, to recreate myself with the Muses (I may justly say recreate, since they create new spirits, which, shaking off gross affections, diving into the depths, reaching the heights, and contemplating both, are transported with these things which are only worthy to entertain so noble a thing as the mind of man). I began to renew my acquaintance there, having of a long time been a stranger with them ; so that at the first, I could not begin to practise as one of their ordinary train, but only to court with these whose credit might procure my access."

There is something pathetic in thus beholding the worn-out courtier sitting under his family roof-tree for the last time, surrounded by his fruitful gardens, beside the green Ochil hills, and trying once more to woo the Muses. He had travelled a long and winding road since the early days when Alexander Hume and he discussed literary subjects with all the ardour of youth. The music of the lute had faded before the harsher strains of ambition's harp, and the remaining eight years of his life were to be full of storm and disappointment. As he wrote himself—

"More happie he whom a poor cottage shrouds
Against the tempest of the threatening heaven ;
He stands in fear of none, none envies him :

His heart is upright, and his ways are even,
Where other states are still 'twixt six and seven.

That damned wretch up with ambition blown,
Then whil'st he turns the wheel about,
Thrown high and low, within, without,
In striving for the top is tumbling down." ¹

As the Secretary of State for Scotland he was often blamed for much that he could not help. King Charles was pursuing that fatal course, upon which he had embarked, of endeavouring to impose upon the Scottish people his father's discredited version of the Psalms, to be followed with the detested Service-Book. The Scots had never taken to the imposition of Prelacy, and, even when Bishops were created, the Presbyterian government of the Church to a great extent remained. Kirk-Sessions and Presbyteries still met, and the people bore as patiently as they could the temporary over-riding of popular rights. When the Book of Canons ² and the Service-Book were ordered to be accepted the heather went on fire. The flight of that historic stool within the Kirk of St. Giles, whereby Dean Hannah narrowly missed a broken

¹ *The Tragedy of Darius*, Works, Vol. II., p. 24.

² A document was issued in 1636 called "Canons and Constitutions Ecclesiastical, gathered and put in form for the government of the Church of Scotland, ratified and approved by his Majesty's royal warrant, and ordained to be observed by the clergy and all others whom it may concern." These canons are well written, and, as a scheme of Prelatical policy, balance the Presbyterian model framed by Andrew Melville in the Second Book of Discipline. —Burton's *History*, Vol. VI., p. 106.

head, was the signal for that stern uprising against the policy of the unwise King and his adviser, Archbishop Laud. The Privy Council was divided, and the best of the people were against the King. Then came the signing of the National Covenant, the hurrying here and there of stalwart Presbyterians, and the resisting of Episcopal tyranny. By this time the Earl of Stirling was very unpopular. Whatever old admiration there might have been for him, among certain classes, and for his poetical efforts, was changed into deep distrust and suspicion, on account of his being one of the King's ministers, and an aider and abettor of the King's tyrannical policy. The Psalms, and the black farthings which he coined, added to the volume of the torrent of abuse which circled round his name. Principal Baillie, in his *Letters*, writes of him as being "Extremely hated of all the country for his alleged bribery, urging of his psalms, and the books for them, overwhelming us with his black money."¹ Under date 27th February, 1638, the same writer informs his correspondent of the opposition to the new Service Book:—"What marvel, then, if the King should call all that din and tumult, whereof the Council wrote the 24th of August, a needless noise? as we heard it was called also before my L. Alexander,² who went to Court after that Council day, and yet there remains a man very favourable to the book, and a great reasoner for it."

¹ *Letters to William Spang.* 1638.

² Lord Alexander, the eldest son of the Earl of Stirling.

This objectionable Service-Book, which Laud had prepared along with the Scottish Bishops, was for sale in May, 1637, and contained as an integral part of the work the Earl of Stirling's last, or London, edition of the Patent Royal Psalms. To each copy was prefixed the Royal Proclamation commanding universal conformity to the book in Scotland under "charge of horning." The historian, Mr. Hill Burton, thinks this is the only instance in the history of Christianity in which a book of devotion appeared with a writ of legal threat in its forefront. Need one wonder, then, that Jenny Geddes lifted her three-legged stool and sent it hurtling through the sacred precincts of St. Giles? Need one wonder why Scotsmen have still so little love for prelacy? In the past it has been hostile to that individual liberty which is so dear to the Scottish people. The Scots had their own Book of Common Order, which contained a simpler liturgy than the English Book of Common Prayer, and this was in use for about a hundred years. The prayers from it were read without objection on the very morning of the riot in St. Giles.¹ The objection of the Scottish people was not to printed prayers, but to the manner of imposing upon them a Prayer Book drawn up by an alien Prelate, and containing many Romish practices not in the English Prayer Book. At this

¹ "When the next Sabbath, July 23, came, the Bishop of Edinburgh, *after that the ordinary prayers had been read in the morning*, about ten o'clock brought in the Service-Book to the pulpit, and his Dean sat in the reader's seat with his Service Book before him, in the great Kirk of Edinburgh."—Row's *History*, p. 408.

period the order of service in a Scottish church was as follows :—"The bell having been rung an hour before, was rung the second time at eight o'clock for the reader's service. The congregation then assembled, and engaged for a little in private devotion. The reader took his place at the 'lectern,' read the Common Prayers, and, in some churches, the Decalogue and Creed. He then gave out large portions of the Psalter, the singing of which was concluded with Gloria Patri, and next read chapters of Scripture from the Old and New Testaments, going through in order any book that was begun, as required by the First Book of Discipline. After an hour thus spent, the bell rang the third time, and the minister entered the pulpit, and 'knelt for private devotion.' He then began with a 'conceived' prayer, chiefly for 'illumination,' as in other Reformed Churches. He next preached the sermon, and then read or repeated one of the prayers in the Liturgy for all conditions of men, or extemporised one 'conform' to it, concluding with the Lord's Prayer and the Creed. After this there followed a psalm and the benediction. Between 1618 and 1638 the usage continued, with these differences—that in some parts of the country the minister's salutation was lengthened into a preface; there was an additional prayer and psalm before sermon at the morning service, and the Lord's Prayer was used at the end of the prayer before sermon; the recital of the Creed was omitted by many of the clergy."¹

¹ Dr. Sprott's *Introduction to Book of Common Order*. xxxiii., xxxiv.



WILLIAM ALEXANDER, EARL OF STIRLING, 1636

$$x = (1, 0, 0)$$

$$y = (0, 1, 0)$$

$$z = (0, 0, 1)$$

$$w = (1, 1, 1)$$

$$v = (1, 1, 0)$$

$$u = (1, 0, 1)$$

$$t = (0, 1, 1)$$

$$s = (1, 1, 1)$$

$$r = (1, 0, 1)$$

$$q = (0, 1, 1)$$

$$p = (1, 1, 0)$$

$$o = (1, 0, 1)$$

$$n = (0, 1, 1)$$

$$m = (1, 1, 0)$$

$$l = (1, 0, 1)$$

$$k = (0, 1, 1)$$

$$j = (1, 1, 0)$$

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$$a = (1, 1, 0)$$

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$$y = (0, 1, 0)$$

$$x = (1, 0, 0)$$

$$w = (1, 1, 1)$$

$$v = (1, 1, 0)$$

$$u = (1, 0, 1)$$

$$t = (0, 1, 1)$$

$$s = (1, 1, 1)$$



WILLIAM ALEXANDER, EARL OF STIRLING, 1636

Not only did the Scottish people blame the Earl of Stirling, but even the King regarded him as responsible for this uprising against authority. Baillie, referring to the matter, says :—" They say that Stirling is like to be disgraced, that the King being malcontent he was not more timeously informed of all their matters, the Treasurer¹ showed that though they were discharged publickly to send any word of that business, yet they had acquainted even privily the Secretary, that he might advertise. This the Secretary granted ; but shewed that he was hindered by Canterbury² to present the King some pieces. Canterbury denied this, hoping to bring Stirling off another way, though in this he succumbed : but all this is uncertain rumours."³

Alexander published in 1637, in a folio volume, a complete edition of his Works, which, as we have seen, he had already prepared during his stay at Menstrie three years before. The title was : *Recreations with the Muses ; by William, Earl of Sterline*. Some copies had a fine portrait of himself prefixed, the original of which is most probably the oil-painting, dated 1636, now hanging in the Macfarlane Museum, Bridge of Allan, and which is reproduced here.⁴ He omitted, for some cause or other, the " Aurora " from this edition,

¹ The Earl of Traquair.

² Archbishop Laud.

³ Baillie's fourth letter to William Spang.

⁴ This painting was presented to the Macfarlane Museum by the late Sir James E. Alexander of Westerton, a descendant of the Earl.

and included in it a fragment of an heroic poem in stanzas, called "Jonathan," hitherto unpublished.

At this time a sad domestic bereavement overtook the worried Earl. Of the seven sons born to him, three at least had survived till 1637. His eldest, William, Lord Alexander and Viscount Canada, a youth of great talent and much promise, who had been educated at the University of Glasgow, and taken some share in public affairs, acted for a year as his father's deputy in America. His wife was the eldest daughter of the Marquis of Douglas. The second son, Sir Anthony Alexander, had been made Master of the King's Works in Scotland, and resided partly in Edinburgh and partly at Menstrie. The third son, not yet of full age, was named Henry. About a month after the untoward action of Jenny Geddes in St. Giles, which led to so much rioting, Sir Anthony died while on a visit to London. Of this event it is related in Balfour's *Annals*:—"About the latter end of August, this same year, Sir Anthony Alexander, knight, second son to William, Earl of Stirling, and Master of his Majesty's Works for the Kingdom of Scotland, departed this life at London; from whence his corpse, being embalmed, was brought by sea, and, by torchlight, privately interred in Bowie's Aisle, in the Church of Stirling. He married one of the daughters of Sir Henry Wardlaw of Pitreavie, Knight, in Fifeshire, and had no issue." Considerable regret was expressed for the untimely death of a young man of so great ability, and a short poem in commemoration of the event was printed at Edinburgh "in King James,

his' College, by George Anderson, 1638," entitled, *To the Exequies of the Honourable Sir Anthonye Alexander, Knight, etc.: A Pastorall Elegie*. This was the work of Drummond, who put the poem into the pastoral form of a lament for the dead shepherd Alcon by his fellow-shepherd, Idmon, representing the supposed life of the two on the banks of the Forth. It opens thus :—

" In sweetest prime and blooming of his age,
Dear Alcon, ravished from this mortal stage,
The shepherds mourned, as they him loved before :
Among the rout him Idmon did deplore."

The poem is not quite up to Drummond's usual standard, and while it somewhat resembles Milton's *Lycidas*, it lacks that directness which Milton's monody possesses. The fact that Idmon, who laments his lost friend, is merely an invented speaker and not Drummond himself, helps to make the poem artificial. It was, however, Hawthornden's obituary tribute to the Earl of Stirling's dead son.

With this added sorrow the lot of the Secretary for Scotland was not an enviable one. Things were going wrong somehow, and this matter of the Scottish tumults and "the damnable Covenant" of March, 1638, were serious questions. Why had he not kept the King better posted up in the state of feeling in Scotland? What, in short, was the use of a Secretary at all if he could not keep down such disgraceful proceedings? Thus Stirling got more than his full share of blame, and, as we saw from Baillie's letter, the feeling went abroad that

the Earl of Stirling was in disgrace. This was not actually the case ; but his own troubles were not few. Before he had ceased mourning for his second son, his eldest died unexpectedly of fever, in London. Baillie, who was related to the Alexander family, mentions the death in one of his letters :—"With the President¹ comes news of my Lord Alexander's death. I have into it a loss of a near cousin and familiar friend. The king did profess his loss of a servant of great hopes. Ye know, beside the gallantness of his person, that he was both wise, learned, and very well spoken. The country makes not much dool for him, for they took him for ane advancer of the Episcopal causes to his power. It fears me his death will undo that rising house : their debts are great ; his father is old, and extremely hated of all the country for his alleged bribery, urging of the Psalms, and the Books [Service Books] for them [*i.e.*, on account of the Psalms], overwhelming us with his Black Money. His son [the son of the young lord] is but ane infant ; his brother Sir Anthony, and Robert also, are dead ; Henry will not be able yet for his place ; and, if he should, what he can gain must be for himself, and not the House. Many who intended his father's overthrow were withholden for respect to him [Lord Alexander]."

Drummond, as was to be expected, wrote a letter of condolence to his friend, the Earl of Stirling, in the course of which he says, "Nothing

¹ Sir Robert Spotswood, son of the Chancellor Archbishop, and President of the College of Justice.

is now left me but to manifest that the sense of this loss could not but perplex him grievously who never made any difference between your fortunes and his own. I hold myself co-partner of all your griefs, as I have been of your prosperities. I know your fatherly affection ; I know, too, your constancy ; which, being seasoned with piety, will not suffer you to repine at that which is the determined will of God. Your erudition and experience instruct you that such accidents should be taken in good part and cheerfully which are not incident to us alone, and which by our sighs, tears, and complaints, we may not evite and put far from us."

Stirling continued in his post as Secretary through the two remaining years of his life. The Scottish people were now thoroughly roused, and the Presbyterian party was dominant. The nobles, as well as the common people, joined the Covenant, and Charles I. was at his wit's end how to deal with the turbulent part of his kingdom. He had stirred up a fire which his own execution at Whitehall would not quench. Amid the strife and ecclesiastical turmoil of this time the old Earl of Stirling, for some time a superfluous player upon the stage of a nation's life, died. As the annalist Balfour puts it :—"In February this year (Feb. 12, 1640), died William, Earl of Stirling, Viscount Canada, Lord Alexander, Principal Secretary of State for Scotland to King Charles the First, at London. His body was embalmed, and by sea transported to Stirling, and there privately interred by night in Bowie's Aisle in

Stirling Church,¹ the 12th April, 1640." And so ended the career of a man, who would undoubtedly have been happier had he remained amid his ancestral acres at Menstrie, pursuing the study of the muses, and enjoying the more peaceful life of a country gentleman. He had travelled far and

¹ Bowie's Aisle, in the West Church of Stirling, probably the Chapel of the Holy Trinity, as Mr. W. B. Cook suggests, was, after the Reformation, taken possession of by John Cragengelt, who died about 1580. His grandson, Thomas, surrendered it on 26th February, 1618, in favour of Spittal's Hospital for the benefit of the poor, the fees for interment going into the Hospital funds. At that time it was commonly called the "Puir's Isle," or "Hospital Isle." On 7th March, 1625, the Town Council "Ordines the maisteris of the almousous to put ane ruif on the ile callit Bowyes ile of the kirk on the expenssis of the puir folkis silver, in respect the commoditie of all buriallis within the said ile is destinat be the toun to the use of the pure." At 28th December, 1629, the price of burials, "in the hospitallis iyle," is fixed "for ilk persone man or woman fourtie pundis, and everye bairne tuentie pundis, unforgevin." The Earl of Stirling, purchased it for his family burying-place in 1631. The Kirk Session Records under date 4th October, 1631, run, "The quhillk day the moderator, elders and deacones of the sessione of the kirk of Stirling convenit within the said kirk, within their sessione hous thairintill, They all with ane consent and assent, for divers and sindrie ressonable gud caussis and considerationnes moving thame, being weill and ryplie advysed, have given, granted and disponit, etc., to ane noble lord, William, Viscount of Stirling, Lord Alexander of Tullibodie and his aires, all and haill that seat or loft within the said kirk of Stirling, boundit betwix the seat or loft quhillk pertinit to umquhile Adame [Erskine] commendatore of Cambuskenneth on the west, and the seat or loft presentlie possest be the maister and scollers of the grammar schole of the said burgh of Sterling on the east," etc. Within this Aisle were deposited the remains of Sir Anthony Alexander, and Lord Alexander, Sir William and Lady Erskine (the Earl's wife's parents), as well as the Earl himself. Soon after the Earl's death the aisle, and the Earl's mansion in Stirling were



THE EARL OF STIRLING'S TOWN HOUSE. BUILT IN 1632

fared dubiously since the day he saw his early poet-friend and minister, Mr. Alexander Hume, laid to rest in Logie churchyard. "On the whole," says Professor Masson,¹ "we must pronounce him about the most unfortunate Scot of his time. Better for his memory had he died long ago, when he was still only Alexander of Menstrie, or at least no more than that Sir William Alexander, 'the rarest gem of our North,' with whom it had been such a delight to Drummond to have that first meeting in the Clackmannanshire mansion in 1614, when they revelled over books and papers, and became Damon and Alexis to each other. What had all the intermediate courtiership and climbing, with the Scottish Secretaryship, the Nova Scotia Charter, the Viscountcy, the Earldom,² the splendid new family edifice at Stirling, been really worth? It had been all *per metre, per barnum*, all by a dirty application of talent, all at the expense of the growing hatred of the nobility of every step, and, when well used, with an old's common-

assigned to "the masters of the Loche of Linn," he shows that were conveyed by instrument of sale to Alexander Wright, Earl of Argyll. The sale fell into decay, while in the possession of the Argyll family, and was repurchased for sale, on 20th December, 1746, at the instance of John, fourth Duke of Argyll. It was purchased by James Campbell, merchant in London, and James Wright of Linn, in the parish of Logie. Mr. Wright of Linn became sole owner, and by him it was granted to Mr. James Wright, writer in Stirling, his family solicitor. It was taken down in 1762.

¹ *Drummond of Hawthornden*, p. 236.

² The Stirling peerage became dormant on the death of the sixth Earl in 1739. Several claimants have appeared, but none as yet has established his right to the title.



THE BAIL OF ETHELRED FROM AROUND 1000 A.D.

fared dubiously since the day he saw his early poet-friend and minister, Mr. Alexander Hume, laid to rest in Logie churchyard. "On the whole," says Professor Masson,¹ "we must pronounce him about the most unfortunate Scot of his time. Better for his memory had he died long ago, when he was still only Alexander of Menstrie, or at least no more than that Sir William Alexander, 'the rarest gem of our North,' with whom it had been such a delight to Drummond to have that first meeting in the Clackmannanshire mansion in 1614, when they revelled over books and papers, and became Damon and Alexis to each other. What had all the intermediate courtiership and climbing, with the Scottish Secretaryship, the Nova Scotia Charter, the Viscountcy, the Earldom,² the splendid new family edifice at Stirling, been really worth? It had been all *per metre, per turners*, all by a dirty application of talent, all at the expense of the growing hatred of his countrymen at every step, and, what was worst, with no such counter-

assigned to "the masters of the Laigh Hospital," by whom they were conveyed by instrument of sale to Archibald, eighth Earl of Argyll. The aisle fell into decay, while in the possession of the Argyll family, and was exposed for sale, on 20th December, 1764, at the instance of John, fourth Duke of Argyll. It was purchased by James Campbell, merchant in Stirling, and James Wright of Loss, in the parish of Logie. Mr. Wright of Loss became sole owner, and by him it was granted to Mr. James Wright, writer in Stirling, his family solicitor. It was taken down in 1818.

¹ *Drummond of Hawthornden*, p. 328.

² The Stirling peerage became dormant on the death of the fifth Earl in 1739. Several claimants have appeared, but none, as yet, has established his right to the title.

vailing consciousness of right, nor even such iron wilfulness in wrong, as have borne up better or stronger men through that form of calamity. If the hatred had lessened at the end, it had only been because much of it had been turned into contemptuous pity. Broken down by the loss of two of his sons, deep in debt, and with the future of his family overclouded, he had persevered through the First Bishops' War in the routine of his fatal Secretaryship, to become a kind of underling at last of Hamilton and Traquair in arranging the new onslaught on Scotland which the King had decreed. That was his final appearance in the world. All that one sees more is the ship toiling along the eastern coast with the leaden coffin in her hold, and the farther conveyance of the same up the windings of the Forth, to be laid, at dead of night, beside the other coffins in the vault in Stirling Church. There he lies, I suppose, to this day, vaguely remembered as the second rate Scottish sycophant of an inglorious despotism, and the author of a large quantity of fluent and stately English verse which no one reads."

Many will consider the biographer of the poet of Hawthornden a little too caustic in his criticism of the poet of Menstrie, and yet it is very near the truth. One is pleased, however, to know that there are still, even in this decadent century, a few readers of Alexander's poems, and in the district of Stirling and the old grey town itself more than antiquarians have kindly thoughts of that poetical "guidman of Menstrie."

The estate of Menstrie had been mortgaged to Mr. Robert Murray of Woodend,¹ Perthshire, the minister of Methven, and a relative of Alexander's, who foreclosed subsequent to the Earl's decease. This Mr. Robert Murray was a member of the Glasgow Assembly of 1638, and (according to Baillie) was one of the Committee appointed to try if the books laid on the table by Mr. Archibald Johnston of Warriston were the missing Registers of the General Assembly.² Mr. Robert Murray sold the lands and barony on 28th June, 1649, to Major-General James Holburne,³ who that year

¹ Mr. Robert Murray was the grandson, or great-grandson, of Alexander Murray of Woodend, Madderty, and his wife, Marion Alexander, daughter of Alexander Alexander of Menstrie. Thomas Murray, of the Woodend family, was tutor and secretary to Prince Charles, and afterwards provost of Eton College. His Latin poems are included in the *Delitia Poetarum Scotorum*. In the year 1615 Archbishop Gladstones attempted to get him removed from the Prince, "as ill-affected to the estate of the kirk."

² Baillie, in his tenth letter, speaking of the Kirk's Records (1560-1590), which were supposed to be lost, but which came into the Clerk's (Mr. Archibald Johnston of Warriston) hands, says—"The moderator craved that these books might be sighted by Argyle, Lauderdale, and Southesk; but the Commissioner would not permit his assessors to undertake such employment, since they were refused to voice in the Assembly, but he was content that a committee of the members of the Synod should be named, to try if these books were authentic and full registers. So Mr. Andrew Ramsay, Mr. John Adamson, Mr. James Bonner, Mr. John Row, Mr. William Livingston, Mr. Robert Murray, with young Durie, the clerk of Dundee, and Mr. Alexander Pierson, advocate, were appointed to their report and reasons, as soon as they could."

³ On 6th September, 1649, Major-General Holburne was admitted an elder in Stirling Church on the recommendation of the visitors of the General Assembly. In Burke's *Peerage* it is stated that the name was originally written "Howburn," but in the Kirk

was elected an elder in the church of Stirling, and was in command of a portion of the Scots army in 1650, during Oliver Cromwell's invasion of the country. The Holburnes, in turn, sold the estate to Alexander Abercromby of Tullibody, in 1719, in whose family it still remains. The famous Sir Ralph Abercromby, the hero of Aboukir, was born in the old House of Menstrie in 1734, and the

Session Records of Stirling it is spelt "Hopburne." General Holburne of Menstrie was succeeded by his son, James, whose son, James, was created a Baronet of Nova Scotia, 21st June, 1706. The General was appointed one of the commissioners, by the Kirk-Session of Stirling, to prosecute a call to Mr. James Guthrie, minister of Lauder, on 7th October, 1649, in which matter the Town Council concurred. One extract relating to this call may be given. "5th Nov., 1649. On quilk day the Sessioun does unanimouslie nominat and elect Major General Hopburne and Mr. Johne Justice, two of their number, commissioners for them and their name and behalf, to repair to the Commission of the Generall Assemblie, which is to meitt and sitt at Edinburgh upone Wednesday, the 14 of November instant, and to confur with and assist the commissioners of the toune Counsell of this burgh, to agitat and reason before the said Commissioun for Mr. James Guthrie, minister at Lauder, his transpotation to the ministrie of this burgh, authorizing their said Commissionars with full powar to doe everie thing incumbent to the said purpose as in sic cases may be done, ordaining ane extract of this act under the clerkis hand to be put allongis with them." Mr. James Guthrie became minister of Stirling, and, as one of the remonstrants, was beheaded on 1st June, 1661. There still stands in the village of Menstrie a substantial dwelling-house, commonly called "Windsor," which bears above the main doorway the Holburne coat of arms and motto, *Decus summum virtus*. Burke gives the Arms as—Quarterly: 1st and 4th gu., a fesse, couped, between three crescents, or; 2nd and 3rd or, an orle, gu. Crest—A demi-lion, touching with his dexter paw, a mullet, ar. The coat carved over the door of the Menstrie house has the quarters reversed, viz., 1st and 4th or, an orle, gu.; 2nd and 3rd gu. a fesse, couped, between three crescents, or.

entry of his baptism runs as follows in the Register of Baptisms for the parish of Logie :—

“October 26, 1734. Saturday. Baptised Ralph, lawful son to George Abercrombie, younger, of Tillibodie, and Mary Dundass, his Lady. Witnesses, Mr. Alexander Abercrombie, Laird of Tillibodie, and James Don, etc. Mr. Patrick Duchal, Minister.”

Curiously enough, the last descendant of General James Holburne, Miss Mary Anne Barbara Holburne of Bath, daughter of Sir Thomas, the fifth Baronet, left in 1882 the sum of £8,000 for the building and endowment of the Church of Menstrie. This sum, since accumulated to nearly double the amount, has now been expended by the sole remaining trustee, the Right Honourable Lord Balfour of Burleigh, Secretary of State for Scotland, and in this way, after a hundred and eighty years, the proceeds of the sale of this estate have returned to benefit Menstrie. In this transaction it may be said that the hands of two Scottish Secretaries meet across the centuries.

CHAPTER VII.

*John Shearer, Provost of Stirling: the "Gossope"
of Mr. Alexander Hume.*

IN his will, Mr. Alexander Hume remembered his most intimate friend thus:—"Item. I leif to my gossope, John Scherar (burges and one of the bailies of Stirling), ane ring of gold of raisit wark about an angell weicht in remembrance of my speciall love;" and he also appointed him, along with William Alexander of Menstrie and Mr. Ninian Drummond, minister at Dunblane, one of the counsellors to his wife and bairns. The familiar footing on which this Stirling magistrate stood with the poet-pastor of Logie lends an interest to his public career as a citizen of the ancient burgh where he dwelt. John Shearer appears to have been about the same age—or slightly younger—as the minister of Logie. Mr. Hume would often visit the neighbouring town, living as he did within three miles of it, and attending the weekly meetings of the Presbytery, which met there every Tuesday. We can fancy we see him either riding or walking from the old manse, along past Causewayhead, across the old bridge, and making his way to see his friend, to talk over the ecclesiastical affairs of the country, or sometimes, most likely, to

accompany him at a round of golf over the verdant surface of the King's Park. Then again, we can see the Stirling merchant returning the visit and partaking of the hospitality of the manse of Logie, enjoying a pleasant evening of entertaining conversation, intermingled with a little music, as the minister discoursed upon his "jolie lute." The relations of the two men were close and intimate. One has, therefore, a natural curiosity to know something more of this busy merchant and of his public career as one of the municipal lights of the old grey town. That he occupied an important place in civic life appears from the references made to him in the Burgh and Kirk-Session Records.

John Shearer (to adopt the modern spelling),¹ was the son of Andro Shearer, burgess of Stirling, and married Helen Gardner, the daughter of Michael Gardner, on 6th April, 1588.² The proclamation was given in on 9th March, before James Duncanson, Reader, and the minute bears that on that day there compeared personally "Johnne Scharar, son and apperand are to Andro Scharar, burges of Sterling, on ye ane part, and Margaret,

¹The name is variously spelt in the old Records as Scharar, Scherar, Scherare, Sherer, and Sharar, but he signs his name *Scherar*.

² Another merchant of the same name was married on the last day of November, 1587. The following entry in the Book of Proclamations refers to him :—"5 Nov., 1587. Compeared in presence of Mr. James Duncansone, reader at Stirling, Johnne Scharar, merchand in the Castle of Stirling, parochinar in this brucht, and Isobell Geffray, servant to Jone Huttone in the parochin of Logy," etc. It is also noted that they "mareit last day of Novr."

relect of umqⁿ Michaelle gairdner, burges of Sterling, and hellein gairdner, his dochter, on ye other part, q^k Jo^{ne} and hellein grant and confessis mutual promeis of marriage is made be thame. In the q^k the s^d Margaret, mother to the said Hellein, gave hir full consent and assent and promesit all both ane voice to accomplish the same god willing betwix and ye six day of Aprill, and therefor desyrit me the said Reider to proclame the said personis in this paroche kirk according to the ordur. Q^k I promest to do, and in the name of god and his kirk admonesht thame that thay and thair companies abstain fra all publict dansein and playein on the streitts on the day of thair mariage, and thereftir under the paine of ten pundis money to be convertit ad pios usus, and farther according to the ordur.¹ In witness theirowf," etc. The con-

¹The matter of public dancing, etc., on marriage days comes before the Kirk Session on 30th October, 1600:—"The present Assemblie findis thair hes been great dancing and vanitie publictlie at the croce usit be mareit persones and thair cumpaneis on thair mariage day; for staying of the quhilk in tymes cuming, Ordanes that nane be mareit in this kirk quhill x lib be consignit, for the bettir securitie that thair be na mair tane for ane brydell lawing nor vs. according to the ordur, and that thair be na publict dancing at the croce nor on the publict streitis of the toun; With certificatioun gif the ordur of the brydell lawing be brokin, that the said x lib. salbe confiscat according to ane former act; and gif thair be any publict dancing, that fyve pund of the said soume salbe confiscat *ad pios usus*; and quhair the Brydellis ar maid frie without payment of any lawing, that thair be consignit be thame fyve pundis, to be confiscat *ad pios usus*, in caice of publict dancing, be the mareit personis or ther company; utherwayes in caice of absteyning therfra, that the said v lib. consignit be redelyverit again." This Act of the Kirk Session is in accordance with an Act of Presbytery of Stirling, dated 14th August, 1593, where the "brydell lawing" and penalties are fixed at the sums named.

tract is signed "Helein Gardner, Johne Scherar w^t my hand, Margaret Ra w^t my hand."¹ Helen Gardner, his wife, appears to have been a woman of excellent qualities, and both she and her husband were on very intimate terms with their minister, the celebrated Mr. Patrick Simson. Row, in his *History*, calls her "a gracious woman."²

As an elder of the Church and a member of the Town Council, John Shearer took a large share in municipal business. From 1592 to 1632—a period of forty years—he lived a diligent and busy life. As early as 5th October, 1592, we find him named as a town councillor,³ and from 1606, when John Murray of Touchadam was Provost, to 1612, when the Provost's chair was filled by James Short, we find John Shearer acting as a bailie of the burgh. From 1612 to 1615 he was Dean of Guild, be-

¹ Elizabeth Scharar, daughter of Andro Scharar, and therefore sister of John, married William Aissone, merchand, 1st January, 1590, and John Shearer is a witness at the baptism of their son, Johnne Aissone, in 1590. He is also a witness at the baptism of Michael Allane, son of Arch. Allane and Marione Scharar, on 10th April, 1589. This Marion would likely be another sister.

Another entry in the Register of Marriages runs: "1589 (June 8)—James, son of the late Michall Gardiner, Mr. Canonner to ye King's Matie, and Agnes, daur. to Andro Cowane, burgess."

² P. 431.

³ On 20th February, 1592-3, according to the Guildry Records, "it is statut that the den of gild, accompanit with sik as he sall think expedient, sall pas and visit the haill breither how they are inarmit and repeirilit in their armor; and to thai effect hes nominat Archibald Alexander, James Schoirt, James Watstone, John Scheirar; and the clerk to tak inventor thairroff, conforme to the awld acts, betuix and Peaxe (Easter) nixtocum, quha sall the tyme of their visitatioun tak thair aythis to the auld acts."

coming a bailie again from 1615 to 1620. He was again Dean of Guild in 1620-21, when he was promoted to the Provost's chair, holding that important position for seven years, from 1621 to 1626, and from 1630 to 1632. Here his public career closes.

The earliest existing Records of the Kirk Session of Stirling begin on 17th November, 1597, about three months after Hume's ordination at Logie, and on that date the minister of Stirling, Mr. Patrick Simson, A.M., along with his elders and deacons met "in assemblie," and appointed certain elders and deacons to have an oversight of each of the four quarters into which the town was divided. Each was "to tak attendance to the maners of the pepill therein, that by his privie admonitions and discipline of the eldership, they may be refrainit fra vice and maid obedient to the Word."¹ Among

¹ The first entry in the Kirk Session Records is as follows :—
 "At Stirling the xvij day of November the zeir of god jm yc Lcccc vij zeirs. The Minister, eldars and diacuns of ye Kirk of Stirling being convenit in assemblie. The present assemblie thinks meit that everie eldar and diacun be appointed to oversie ane particular portion of the toun, quha salbe hauldin theislie to tak attendance to the maners of the pepill therein, that be his privie admonitions and discipline of the eldarship, thay may be restrainit fra vice and maid obedient to the Word. 1. q^r That is to say, Williame Ayssone, merchand, to attend fra James Clark's hous q^{lk} is the beginning of ye first q^{rt} to my Lord of Cambuskyneths hous. Johnne Sharar, merchand, to attend fra that to ye hous of umq^{ll} David Forester of Logy. Andro Cowane, merchand, to attend fra that to his awin hous. George Norwall to attend fra that to ye hous of Andro Thomesone, tailzur. Robert Houstoun to attend fra that to ye hous of Alex^r Owen, cowper. Johnne Gawen to attend fra that to ye hous occupyt be him self. Robert Alex^r to attend fra that to Duncan Forester, hous of Owein Shawe, and

the elders assigned to the first quarter was John Shearer, merchant, who is to attend to the portion extending from "my Lord of Cambuskyneth's

Johnne Bruce to attend fra that to Walter Cowane hous, qlk is the beginning of ye secund qrt. 2. qrt Walter Cowane to attend fra his awin hous, qlk is the first hous of ye secund qrt, to that hous pertaining to umqll Johnne Leishman. Thomas Zung to attend fra that to Patrik McDiknis hous. Johnne Cuthbert to attend fra that to Thomas Downeis hous. Alexr Broun to attend fra ye housis of ye heavin to his awin hous. Robert Robertsonsone, pewedrar, to attend fra that to his awin hous. Ro^t Thomesone to attend fra that to the well port. Johnne Layng to attend fra that to ye wattir port. Wm Gillaspie, maltman, to attend fra that to the end of the qrt qlk is Waltir Blakburns hous and ye burrw medow. 3. qrt Johnne Layng, sone of umqll James Layng, to attend fra that hous at ye eiste burne xtending to umqll Duncan Forester of Arn-Gibbon, qlk is the first hous in the 3. qrt, to Jone, the hous of umqll Johnne Kincaid, maltman. Duncan Patersone, maltman, to attend fra that to his awin hous. Ard Smyth to attend fra that to the Laird of Craigingelts zaird. James Michell to attend fra that to Wm Alshunders hous. Johnne Donaldsone, merchand, to attend fra that to ye Lady Vennall. Archibauld Allane, zungar, to attend fra that to ye hous occupyit be James Michell, baxter. Johnne Andirsone, baxter, to attend fra that to that hous in ye bak raw pertening to Alexr Cousland and presentlie occupyit be him. Andro Sandis to attend fra that to ye west end of the Laird of Cragingelts zaird on baith ye syds of ye gait in ye bak raw ; and 4. qrt Johnne Henresone, baxter, to attend fra James Wallace hous, qlk is the first hous of ye 4 qrt, to umqll Walter Arnets hous. David Murray to attend fra that to Alexr Nairns hous. James Gairdnar to attend fra that to the port in ye castell Wynd. James Allan to attend fra that to Ro^t Cunyinghame hous. Mr. Alexr Yull to attend undir ye west end of ye castell and on the north syd of the castell hill to the gramar schooll. David Nicoll to attend fra Patrik Simsons hous to ye hous of Duncan Patersone, merchand. The said Duncan to attend fra that doun ye foirgait and up the bak raw to James Gairdnar hous. And Thomas Cowper to attend fra that to Patrik Simsons hous, quhair the quarter ends."

house" (about the middle of Broad Street), "to the house of umquhile David Forester of Logy" (head of St. Mary's Wynd).¹ Among the members of Kirk Session, given in the preceding note, were William Aissone, a brother-in-law of John Shearer, Walter Cowane, who was married to Janet Alexander of Menstrie, a sister of Sir William Alexander, James Gairdnar, another brother-in-law of Shearer's, and Mr. Alexander Yule, the Rector of the Grammar School, and a brother of the exercise with a seat in the Presbytery.

The name of John Shearer appears in the Kirk-Session books up to the time of his provostship in 1621. The Burgh Records shed more light upon the public doings of this man and the condition of affairs within the town. On 23rd July, 1599, the Council sends him to Falkland "As thair commissioner agane the xxvii day of Julij instant, and thair to convey his Majestie and remnant commissioneris of burrowis for intreiting of effairis as his Majestie sall have to do, and specialie anent ordour taking with the West Bordouris, conforme to his Hienes lettre.'² In the following November

¹ David Forester, the laird of Logie, a merchant and baillie in Stirling, was married to Janet, the third daughter of Alexander Alexander of Menstrie. He was commissioner to the Convention of Burghs in 1593-4, and was murdered by some of the Livingstones of Dunipace on 24th June, 1595.

² Here is a picture of the social state of the country: "The Islanders oppressed the Highlandmen; the Highlanders tyrannised over their Lowland neighbours; the powerful and violent in the country domineered over the lives and goods of their weak neighbours; the Borderers triumphed in the impunity of their violences to the ports of Edinburgh; that treasons, murders, burnings, thefts,

the Kirk-Session appoint six elders and two deacons to each of the four quarters of the town, along with two to attend to Cambuskenneth. John Shearer is again one of the elders set apart to the first quarter.¹

reifs, heirships, hocking of oxen, breaking of mills, destroying of growing corns, and barbarities of all sorts, were exercised in all parts of the country—no place nor person being exempt or inviolable—Edinburgh being the ordinary place of butchery, revenge, and daily fights; the parish churches and churchyards being more frequented upon the Sunday for advantages of neighbourly malice and mischief nor for God's service; noblemen, barons, gentlemen, and people of all sorts, being slaughtered as it were in public and uncontrollable hostilities; merchants robbed and left for dead in daylight going to their markets and fairs of Montrose, Wigtown, and Berwick; ministers being dirked in Stirling, buried quick in Liddesdale, and murdered in Galloway; merchants in Edinburgh being waited in their passage to Leith to be made prisoners and ransomed."—*The Melros Papers*, I., 273. At this time the incidents commemorated in the old song might have occurred—

“ Was there e'er sic a parish, a parish, a parish—
Was there e'er sic a parish as Little Dunkell;
Where they sticket the minister, hanged the precentor,
Dang down the steeple, and drank the bell?”

The parish of Kinkell, near Auchterarder, is said to be the real scene of these episodes.

¹ The list is as follows—“ *Elders for 1st qr.* Archibauld Allane (Merchant), George Norwall (Treasurer of the Burgh in 1600), Robert Houstoun, Alex^r. Dawsone (Master of the Hospital in 1603), Johnne Gawie (Master of the Hospital), and Johnne Sharar. Deacons: James M'Knellan and Arthur Houstoun. *Elders of 2nd qr.* Alex^r. Eroun, William Gillaspie (maltman), Jone Cuthbert, Walter Cowane (Dean of Guild), Thomas Young, and Thomas Bauchop. Deacons: Duncan Muriesone (maltman), and Johnne Layng. *Elders of 3rd qr.* Johnne Stirling, Archibauld Allane (merchant), Johnne Donaldsone (merchant), John Layng, sr., Johnne Andirsone, and Archibauld Smyth. Deacons: Archibauld Sim-

Even in those days the lot of bailies and provosts was not an altogether happy one. The Council Records bear witness to the fact that occasionally injudicious parties dared to defy their authority and to despise their persons. We are not surprised, then, to find that John Shearer comes in for his share of such treatment. For, on 20th March, 1607, "William Donaldsoun confessit that on Monday last, the sextene day of March instant, he dispersonit Johnne Scherare, baillie, in his office, saying gif he war out of his bailliarie, he sould haif said mair to him ; and being charget and committet to waird thairfoir, confessit that he brak waird and eshepit furth of the Tolbuth, and thairefter being commandit to wairde agane be Archibald Smyth, bailly, disobeyit and withstud him in his office, drew and myntet (aimed) ane

sone, William Lawsons. *Elders of 4th qr.* Umphra Cunningham (vicar of Kilmacolme, elected on 9th Oct. 1603, as an extraordinary member of Town Council for the year to come, along with Anthone Bruce, portioner of Levelands, in 'consideration of the extraordinar grite and wechtie effaires that ar liklie to fall out and occur within this burgh this yeir tocum'), Mr. James Pont, David Murray (musician and teacher in the Grammar School), Johnne Henreson (baker). Deacons: Johnne Millar, younger, James Aissonsone. For Cambuskyneth, Arthur Scoullar, Johnne Malece."

At this period it was customary for elders to be *elected annually*, as the minutes state, and submitted for approval to the congregation, *e.g.*, in Nov., 1599, "followis the names of the Eldars and Deacones elected to bear office in this Kirk of Sterling for the year approching." At the meeting of Session on 4th December, 1600, it is recorded "That thay attend quhat straingearis resortis to the toun, and to quhat effect, quhairby tryell may be haid gif any Jesuitis or seminarie Preistis comis within this toun, that ordur may be tane thairanent as effeiris."

sword to him, and preissit to haif eshepit furth of his handis, and gaif him mony injurious wordis ; for the quhilkis offences he becomes in the provest, baillies, and counsallis will ; quha being advyset thairwith be thair will declaires and ordinis the said William Donaldsoun to be putt thairfoir in the irones, and thaireftir to be kept in fast waird on breid and watter induring the provest and baillies will, and ay and quhill (till) they find him penitent for his offences, and to pay to the common wark of the toun the soume of fourtie pundis, and at his relieif out of wairde sall find caution never to committ trubulance agane within this burgh, under the pane of ane hundreth pundis for the first falt and the nixt falt, and for the nixt falt to be banishet the toun, and to seik the saidis tua bailleis forgiveness at the croce."

This shows that the Town Council would not brook any undue interference with the magistrates in the exercise of their office, and John Shearer was resolved to maintain the dignity of his bailiedom. This was not, however, the only interferer with his office, for on 27th June, 1608, "William Young, notare, become in will for dispersoning of Johnne Scherare, baillie, in calling him base borne swyngour (pusher) ; and thairfoir the provest, baillies, and counsall ordinnis him to remane in waird quhill Thuresday nixtocum efter the sermone, and thaireftir to cum to the croce on his kneis and seik the said baillies forgiveness ; and gif evir he do the lyke to the magistrates of this burgh he salbe banishet this burgh for evir, of his awin consent." Truly the Stirling bailies of that time

desired to be a terror to evil-doers, and a praise to them that did well!

From 1605 to 1607 the town suffered from the plague of pestilence, and the Council were forced to spend a considerable sum in their efforts to get rid of this serious trouble. The Presbytery Records help us to realise the state of public feeling at the time, and the gradual approach of the pest to Stirling. On 23rd August, 1598, the brethren ordain a humiliation and fast to be observed by all the congregations within the bounds upon the first two Sundays of the following September: "1st. That it would please God of his mercy to send fair and seasonable weather for winning of the corns off the ground; 2nd. That it would please God to save us from 'the plaig of pestilence' threatened, and already begun in some parts of this land. 3. That it would please God to save us from these plagues deserved by the innocent blood shed in abundance within this land,¹ together with many other sins that reigns in this land, to the great provocation of God's heavy wrath and displeasure against us." Another fast is ordained to be observed on the last two Sundays

¹ The ferocious acts of the Macgregors were notable about this time. Their great stronghold was Island Varnach, in Loch Katrine, now called Ellen's Isle. The incident of their murdering Drummond, the King's deer-keeper in Glenartney, happened ten years earlier. The Clan Gregor were, however, very badly treated by those in authority, and the cruelties inflicted upon them tended to arouse the fierce side of their nature, and to make them ready to take revenge upon their enemies.

of October, 1604,¹ "for removing of the plaig of pestilence that spreads in the land," and in the following year, on June 5, 1605, a fast was ordered to be kept as "the plaig of pestilence increases and is come within the bounds of this Presbytery, within six miles of this toun." Coming so near, the pest was not long before it appeared in Stirling itself, and on 15th July, 1607, the brethren of the Presbytery ordain a fast to be kept on 1st August, for, *inter alia*, "the plaig of pestilence which is not yet removed." The weekly meetings of Presbytery were suspended from 3rd September, 1606, to 11th February, 1607, and those of the Kirk-Session of Stirling from the 14th August, 1606, to the 29th January, 1607. The virulence of the pest is borne out by the deliberations of the Council on 1st May, 1607, when "The baillies, counsall, and deacones of craftis of this burgh, being convenit in the tolbuith thair of to entreate upoun the commoun effaires of the same, and considering that it being the gude will and plesour of God laitlie to visite this burgh with the feirfull seiknes and contagioun of pest, the cours quhairof began sa violent that, for stanching the same, the provest, baillies, and counsall of this burgh for the tyme, were forcett to send for ane grite number of clengeares furth of the pairtes of Edinburgh, Linlythgw and Leyth, with quhome conditione and pactioun was maid

¹ On 13th September, 1604, the Kirk-Session of Stirling ordains "That during the tyme of pestilence thair salbe ane humiliatione with ane fast within this burgh ilk Sonday quhill the preaching aftirnone be done; and this to be intimat the next Sonday."

that for thair travellis they sould haif had ane certane grite soume of money, quhairof as yit they haif gottin nor can get na payment; and thairwith considering the grite soumes of money quhairintill the thesaurare of this burgh is superexpendit of the commoun rent thairof in furnessing of ludges, elding (fuel) to the caldrones, and uther materiallis necessar to the clengeing, besyde the grite expenssis disbursit be him in susteining ane grite number of pure, baithe within and without the toun in the hauche; and knawing na bettir nor uther meane how to releif and defray the saidis grite chargis and expenssis nor be uplifting ane stent of the soume of money underwritin; thairfair the saidis baillies, counsall, and deacones of crafte of this burghe, representing the haill commountie, all in ane voce, votes, concludis and ordanis for relief of the soumes of money above specefiit that thair salbe ane stent of the soume of tua thousand merkis usuall money of Scotland raised and uplifted of the haill inhabitantes of this burghe betwix the day and dait heirof and the first day of Junij nixtocum."

It appears that over six hundred persons died of the pest at this visitation, notwithstanding all the safeguards adopted. In the month of May 1605, a little before the fast ordered by the Presbytery, the authorities dreading the approach of the pest from Fife, kept strict guard at the bridge over the Forth. It was ordained that from the 3rd of May, 1605, "the brig porte be daylie keptit and watchet for the bettir preservatione of the toun fra this feirfull plaig of pest quhairwith sin-

drie pairtes of Fyff ar now, at the plesour of God, infectit, and that tua keipares be putt to the said porte quarterlie throw the haill toun, to begin at the north eist quarter; and ordanis publicatione to be maid heirof be the drum or bell that nane be sufferit to haif entres at the said brig porte cuming frae Sanctandris, Seres, Kirkaldy, Kinghorne, and Torryburne; and ordanis all stranger pure to be putt and haldin af the toun." But all their watching could not keep the dreaded enemy out. Within a month it had crept so near as to be only six miles away; and very soon the ghostly visitant was holding high revel amid the narrow streets and wynds of Stirling.

The bailies were required, in the beginning of February 1607, to visit their quarters and make up a catalogue of all the persons whose houses had been infected by the pest, to take the number who had died and recovered. The plague of the pest, although it had ceased in Stirling, still raged in Burntisland, Perth, and other parts north of the Forth; and, therefore, the Council, on 3rd September, 1608, discharged the holding of the Latter Ladie-day Fair. In all these matters John Shearer took his share of responsibility along with his brother bailies.

From the serious business of the pestilence we find the worthy magistrates and councillors attending to less momentous but no doubt important matters, such as ordaining "the thesaurare to provyde and furnes George Crawfurde, drummare, and Johnne Forbes, pyper, ilk ane of thame, with breikis and schankis (stockings) of ryd stemmyng

(woolen stuff)." It was important that the town drummer and piper should appear clad in suitable garments, otherwise the dignity and public repute of the burgh might suffer. The interests of education received attention, and, on 2nd April, 1609, John Shearer and three others were appointed commissioners to deal with Mr. Alexander Yule,¹ the master of the Grammar School, "for sum solide ordour to be tane for causing of the grammar schole of this burgh to flurische in tyme cuming."

The meeting which dealt with the evil-tongued William Young (27th June, 1608), who had mis-called Bailie Shearer, had under consideration the more general subject of the behaviour of sundry indwellers of the burgh, who were in the habit of sitting up, under the cloud of night, drinking and

¹ Mr. Alexander Yule acted as a member of the Presbytery of Stirling, being a preacher as well as Rector of the Grammar School. On 21st Oct., 1589, he was chosen Moderator by "moniest voitts." On 28th July, 1592, he, along with Mr. Patrick Simson and Mr. Alexander Simson, were appointed to hear and report upon the trials of Mr. John Millar, previous to his admission as minister of Logie, in the Kirk of Stirling. On Mr. Millar's death in 1597, Mr. Alexander Hume succeeded, and Mr. Alexander Yule and Mr. Patrick Simson, minister of Stirling, were appointed on 24th August, 1597, "To plaice him (Hume) pastor at ye said kirk be Impositione of hands according to ye ordur upon ye penult day of August instant, and that ye said Mr. Patrik Simsone mak the exhortatione." In the following February, Mr. Yule is one of the brethren appointed (along with Messrs. P. Simson, Alex. Hume, Henrie Livingstone, and Jas. Duncansone), to visit the Hospital of Stirling. On their report it is ordained "That the balleis and connsell of Stirling be travellit with that the haill wrets pertaining to ye said hospitall be collectit together and put in sure keeping for weill of the Posteritie."

playing in other men's houses, and abusing themselves, to the offence of God and evil example of their neighbours. It is therefore "statut and ordinit that na person nor personis, induellaris within this burgh, nor utheris resorting thairto, tak upoun hand fra this furthe to sit up drinking or playing or walking on the strettis eftir ten houris at evin. Nather yet, in thair communicationes, that they tak upoun hand to calumnie, traduce, or dispersive ony of the magistratis, or speake unreverentlie of thame, under the pane of fourtie pundis, *toties quoties*. And that na browstare, oystlare, nor ventare of wyne or meitt, sell ather drink or meitt, nor resait ony persone within thair housis after the said hour, under the pane foirsaid." Even then it appears that some difficulty attended the preservation of order in Stirling, and sundry people could not bring themselves to a proper frame of mind in estimating the importance and public credit of even a bailie. I am afraid that in this respect they do not lack modern imitators.

On 24th July, 1609, we have James Wallace, merchant, summoned before the bailies and Council "for vilipending of Johne Scherare, baillie, in presens of the haill counsall, in saying he wald nocht gif ane slaffart for his kyndnes," having appeared and confessed the same, he "thairfoir cravit him and the haill counsall forgevnes, and obleist him that gif in ony tyme heireftir he villipendit or misbehavit himself to the saidis baillies or ony of tham, ather in counsall or furth thair of, aither be word or deid, in that cais to pay to the thesaurare to the commoun warkis tuentie pundis

toties quoties." Whoever miscalled a Stirling bailie required to pay pretty sweetly for the luxury. John Shearer was not the only bailie thus abused. Christopher Alexander and Walter Cowane met with similar treatment, and the delinquents were as summarily dealt with. One John M'William, who was guilty of disobedience to the former and threatened him with "ane drawine quhinger," was ordained "to pas to the mercate croce, and thair on his kneis to crave God and the said Christopher forgivenes of the said offence, and of his awin consent actis himself gif heireftir he be fund giltie of the lyk cryme, he sall amitt and tyne his frie-dome, and be banishit this burgh for ever." At this time the Wardhouse was made more secure "with stane and lyme," and "with yrone battis." This was done to prevent the escape of prisoners, who were in the habit, it seems, of taking French leave.

Other matters required attention, and on 15th February, 1611, the provost, James Short, and John Shearer, were appointed commissioners for the town, to appear before the Council in Edinburgh "to answer to the lettres raisit aganes the toun at the instance of my lord of Mar concerning prissones and wairdhoussis." And on 20th April of the following year he is appointed, along with John Williamson, the clerk, a commissioner "to pas to Edinburgh for advysing and forming of ane signatour of ane new infestment to the toun." Following on this, three town charters or "evidentis" are delivered to John Shearer, bailie, "to be shawin befor the generall conventioun of burrowes

in the conventioun at Abirbrothok." All this shows the confidence with which his fellow-councillors regarded him, and the high opinion they had of his business qualities and character.

From the Guildry Records it appears that at the convention held in Abirbrothok, a supplication had been given in by George Drummond, deacon of the skimmers, to answer which the Guild brethren, with the advice and consent of the provost and bailies, ordain John Shearer, the Dean of Guild, along with John Cowane, merchant, to pass to the General Convention of Burghs to be held at Dunbar on the 6th July, 1613, "And thair, be Goddis grace, in the name of the haill gildbreither merchantts of this burgh, to mentine and defend the auncient and lowabill use and custome of this burgh, fredome and previlagies of the merchand gildrie thair of, allowit and warrandit be the laws of the cuntrie and actis of parliament, quhairin the merchand gildrie of this burgh has ewir beine in use, prattik, and possessioun, without onie lauchful interruption be craftsmen past memorie of man, and to gif in ressonis be informatioun to the honorabill and wys comissioneris of the burrowis at the said convention, quhas wisdome and prudence we houp will pleis wyslie to consider off the ancient qualitie and estait of our said gildrie, quha willinglie wilbe laithe to medle thairwith with our awin consentis; and this testificatioun we will and ordanis our clark of the said gildrie to gif owt and subscriye at our commands, to the quhilk the haill gildbreither in ane voce giffis thair full consent."

Mr. Alexander Yule had resigned his position as

Master of the Grammar School, and on 25th September, 1612, John Shearer and John Cunningham are sent to meet with William Wallace in Irvine, "to intreat and confer with him anent his plantatioun in the grammer scole of this burgh." The conference appears to have been successful, as William Wallace duly takes the position of "principall maister." Whether his patriotic name had anything to do with his selection or not cannot be determined. Yet even his name did not preserve him from being traduced by a former teacher, or "doctour," as he is called, one Maister James Bradye, who, two years later, confesses to culumniating, traducing, and making evil speeches of Maister William Wallace, and endeavouring to draw the minds and affections of the scholars from the headmaster. If such a thing occurred again, he was to be banished from the burgh. Possibly Maister James Bradye had been a disappointed candidate for Mr. Yule's place, and took this rather unworthy way of showing his displeasure at being passed over.

We next find John Shearer, now Dean of Guild, mixed up with a disturbance caused by Adam Donaldson. The Donaldson clan would appear to have been an unruly lot, to judge from the number of the persons of the name who interfered with the magistrates in the execution of their duties. This affair presents some features of more than ordinary interest, and may be quoted in full. On 25th January, 1613, "The counsall, convenit, having consideratioun of the great injurie and offence committet and done laitlie within this burgh be

Adame Donaldsone, burges of the same, to Duncan Patersone, provest of the said burgh, in dispersoning of him and minting to ane quhinger to have struckin him thairwith, als also with ane golf club, then being in the hand of Johnne Scherar, dene of gild of said burgh, quhilk he brak becaus the said dene of gild wald noct suffer the same to gang with him, and utherwayis injuring of the said Duncane Patersone the tyme of his said provestrie, as the proces of convictioun sett down in the commoun buikis of the said burgh beires, have thairfoir, all in ane voice with ane consent and assent, unlawit the said Adam Donaldsoun in the soume of fourtie pundis for his said offence ; and farder ordanes him to remane in waired during the counsallis will, and thaireftir to gang to the mercat croce quhair the said Adame Donaldsone sall thair oppinlie crave God, the Kingis Majestie, the said provest and haill magistratis of this burgh, forgiveness for his offence foirsaid ; and in cais it sall be fundin heirefter that he do the lyk, or be hard dispersoning ony magistrat of this burgh, sall pay to the thesaurer of the samyn the soume of ane hundreth pundis money of this realme, and farder be baneischit this burgh and territorie thairof and amit and tyne his libertie of the samyn. And, siclyk, ordanes that publicatioun be maid heirof at the said mercat croce making intimatioun to all inhabitantis of the samyn, and utheris quhom it effeiris, of the premisses, with certificatioun to thame gif ony persone be fund dispersoning, calumniating or injuring, ayther oppinlie or privalie, ony of the magistratis of this burgh heir-

after, the contraveneris, als oft as thai falyie sall pay the penalties foirsaidis, be imprisonat in thair persones, amitt and tyne thair libertie of the said burgh, and exylit the samyn and haill territorie thair of forever, as is befoir contenit."

During the following five years Town Council matters were conducted in a more common-place way. Obstreperous persons appeared to be overawed by the determination of the magistrates to keep them under proper authority, and the bailies discharged their office, no man daring to make them afraid. Cases of petty theft cropping up in private houses, suspicion naturally fell upon domestic servants, and the magistrates, therefore, enjoined all servants, male and female, to keep no lockfast kists outside their masters' dwellings, but within "thair awin maisteris houssis," and then "at na tyme locket bot ay left oppin, for eshewing and preventing of the grite stewthe (theft) and pykrie (petty theft) that daylie inccressis within this burgh." The town drummer gets a new suit of livery, and the piper is allowed such fees and casualties as was formerly the case. Badly behaved vagrants are forbidden to get houses in the burgh unless they obtain licence from the magistrates for that purpose.¹ "Middings" are not to be per-

¹The Presbytery of Stirling passed an act anent common beggars on 27th July, 1597: "The brethring understanding the manifauld sinis and abbusis committed by ye commun beggaris in ye Land, for remaidy thereof within ye bounds of this presbyterie the brethrein ordanis everie minister to command in ye name of god publictlie in Pulpit on ye nixt Sabboth that all uncuth beggaris remove yame selfis furth of the parochin within aught dayes nixt

mitted to accumulate on the streets longer than twenty-four hours, and ultimately are to be cleared away. The "calsey" is to be repaired and kept up in good order. Doubtless this desire for cleanliness was mainly caused by the approaching visit of King James in 1617. The King re-visited Scotland on the 13th of May, 1617, and remained in his ancient kingdom until the 5th of August. He was greeted in as loyal a manner as possible. Pageants and receptions were the order of the day, but, compared with the English progresses, the best of them must have been meagre. What was lacking in wealth was made up by scholarship, and a thin folio volume¹ containing various contributions relating to the event, which was published, contained one poem in the vernacular, entitled

thereafter and to tak sic ordur as nane of yame salbe receavit within ye parochin thereafter. And that everie minister be advys of his Eldarschip tak sic ordur that ye proper and kyndlie puir of ilk parochin may be compellit to haunt ye paroche kirk on ye Sabbath, restrainit fra sin and that thay may have thair corporall sustentatione." On 28th August, 1600, the Kirk-Session made the following order: "The brethrein ordanes that publictlie in pulpet on Sonday nixt, all uncuth puir and idill Beggaris sall remove thame selfis from the congregatione and pas quhair thay war borne, betuix and the penult day of September nixtocum, With certificatione to thame quha remainis, sall receive na almus." On 4th September, "The minister reportis that he maid publict intimatione on Sonday last anent uncuth puir and idill Beggaris, according to the last act maid theranent in all pointis."

¹ "The Muses Welcome to the High and Mighty Prince James, by the Grace of God King of Great Britain, France, and Ireland, Defender of the Faith, etc., at his Majesty's happie Returne to his old and native kingdome of Scotland, after xiii. year's absence, in anno 1617. By John Adamson."

"Forth Feasting," by Drummond of Hawthornden, that gave it some importance. "Perhaps the drollest portion of the contents is an account of a formal Disputation for his Majesty's entertainment by the Professors of the University of Edinburgh. Actually he had all of them out to Stirling Castle for the purpose on the 19th of July, where they had to fight before him in Latin for a whole evening, in the established academic style, like game-cocks in gowns, on certain selected questions for debate. Occasionally he struck in himself; and at the end, after supper, when they were brought in to be thanked, he complimented them before his courtiers thus: 'Methinks these gentlemen, by their very names, have been destined for the part which they have performed to-day. *Adam* was the first father of all, and therefore very fitly Adamson (Mr. John Adamson, an ex-professor whom Principal Charteris had deputed to preside for him on the occasion) had the first part in this act. The defender is justly called Fairly (Mr. James Fairly, one of the Regents); his theses had some *fairlies*, and he sustained them very *fairly*, and with many *fair lies* given to his opponents. And why should not Mr. Sands (Mr. Patrick Sands, an ex-Regent), be the first to enter the *sands*? But now I clearly see that all sands are not barren, for certainly he hath shown a fertile wit. Mr. Young (Mr. Andrew Young, one of the Regents), is very *old* in Aristotle, and Mr. Reid (Mr. James Reid, another Regent) need not be *red* with blushing for his acting to-day. Mr. King (Mr. William King, another Regent) disputed very *kingly*, and of a



TOWER OF LONDON

"*Forth Feasting*," by Drummond of Hawthornden, that gave it some importance. "Perhaps the drollest portion of the contents is an account of a formal Disputation for his Majesty's entertainment by the Professors of the University of Edinburgh. Actually he had all of them put to Stirling Castle for the purpose on the 19th of July, where they had to fight before him in Latin for a whole evening, in the established academic style, like game-cocks in gowns, on certain selected questions for debate. Occasionally he struck in himself; and at the end, after supper, when they were brought in to be thanked, he complimented them before his courtiers thus: '*Black and white gentlemen, by their very names they were qualified for the part which they have performed to-day.*' Adam was the first father of us, and therefore very fitly Adamson (Mr. John Adamson, an ex-professor whom Principal Charteris had deputed to preside for him on the occasion) had the first part in this act. The defender is justly called Fairly (Mr. James Fairly, one of the Regents); his theses had some *fairlies*, and he sustained them very *fairly*, and with many *just lies* given to his opponents. And why should not Mr. Sands (Mr. Patrick Sands, an ex-Regent), be the first to move the cross? But now I clearly see that all deeds are not barren, for certainly he hath shown a little wit. Mr. Young (Mr. Andrew Young, one of the Regents), is very *old* in Aristotles, and Mr. Reid (Mr. James Reid, another Regent) need not be red with blushing for his acting to-day. Mr. King (Mr. William King, another Regent) disputed very *kingly*, and of a



STIRLING CASTLE



kingly purpose, concerning the royal supremacy of reason over anger and all passions.' No notice having been taken of the Principal of the University, Mr. Henry Charteris, who, though he had shrunk from appearing in the debate, was one of the company, and the King having been reminded of this by some one, the omission was at once remedied thus : 'Well, his name agreeth very well with his nature ; for *charters* contain much matter, yet say nothing, but put great purposes in men's mouths.' Whatever may have been thought of these royal compliments by their recipients, what followed made amends. 'I am so satisfied,' continued his Majesty, 'with this day's exercise, that I will be god-father to the College of Edinburgh, and have it called THE COLLEGE OF KING JAMES; for, after the foundation of it had been stopped for several years in my minority, as soon as I came to any knowledge, I zealously held hand to it, and caused it to be established. And, although many look upon it with an evil eye, yet I will have them to know that, having given it this name, I have espoused its quarrel.' To the extent of giving the University the benefit of his name, he was as good as his word ; for he forwarded from Paisley, July 25, 1617, a letter to the Magistrates and Town Council of Edinburgh, ordering it to be called thenceforth THE COLLEGE OF KING JAMES."¹

¹ Masson's *Drummond of Hawthornden*, p. 54.

CHAPTER VIII.

John Shearer.

JOHN SHEARER'S interest, however, lay in the municipal arrangements made for the entertainment of the King and his Court, rather than in the disputation between the Edinburgh Regents in the Castle.¹ A great many members of the Court were granted the freedom of the burgh, without the payment of fees, and the Town Council held a banquet in honour of "the Inglishmen," who for the time were resident in Stirling. One can well

¹ "4th Aug., 1617. The quhilk day, the haill breither of gild allowis to the den of gild the borrowing of fyftie pundis money to advancement of the banket to his Majesties servands."—*Guildry Records*. On 12th May, 1617, the Treasurer is ordained to buy some "leavis of gold to gild his Majesties armes, the croce, and tolbuyth."—*Burgh Records*. The Bridge was also to be repaired, and the town was made to look its best during the visit of the King. On 26th May, 1617, authority is given William Fotheringham, treasurer, to borrow, "for the townes adoes anent his Majesteis preparatiounes, the soume of fyve hundreth merkis for annuell till Mertimes nixtocum. Apointis maister Robert Murray to mak and deliver the speiche to the Kingis Majestie at his first entrie in the toun, conforme to the direction of the counsallis lettre." On 15th July, 1617, authority is given William Fotheringham to borrow a hundred pounds "to the townes use and adoes, agane the tyme of his Majesteis cuming." On 20th October, 1617, Donald Christesone, browdinster (embroiderer), gets ten merks "for hinging of the laird of Randisfurd's hous the tyme of the townes banquet to the Inglishmen."—*Burgh Records*.

believe that the bailies and councillors walked about their ancient streets with an added air of importance during the time King James resided within their bounds. The merchants would profit from the influx of visitors, and the country folks would have an opportunity of looking upon the High and Mighty Prince, who had annexed their old enemy England.

On 17th January, 1618, the Lords of his Majesty's secret Council having sent a letter "desyring and commanding the Stowp or Jug¹ to be sent for information to the commissioneris appointit be the parliament for reducing the wechts and measouris to ane conformitie, agane the nyntene day of this instant," the said Stowp or Jug is forwarded to Edinburgh by Dougall Galloway, who hands it over to John Shearer, bailie, "being presentlie thair, to the effect he may produce the same, and to desyre him to be cairfull of the keping of the same." Again, on 4th May, 1618, John Shearer and James Forester,² bailies, along with John Williamson, the clerk, are ordained to ride to

¹ By an Act of Parliament in 1437, the standard measures for liquid and dry goods were committed to the care of certain burghs. Edinburgh had charge of the Ell; Perth the Reel; Lanark the Pound; Linlithgow the Firlot; and Stirling, being the principal market for distilled and fermented liquors, the Pint or Jug, as it was called. This Jug, made of brass, is in the shape of a hollow cone truncated, and weighs nearly 15 lbs. Scottish troy. Its mean depth is 6 inches; its diameter at the top 4.17 inches, and at the bottom 5.25 inches; it can contain 103.404 cubic inches of water. For a time it went amissing, and was discovered by the Rev. Alexander Bryce, minister of Kirknewton, in a tradesman's shop in the town, concealed among a mass of lumber.

² Laird of Logie.

Edinburgh "agane the nixt counsell day to deale for ane warrand of the jug to be disperset throwche the haill burrowes, as Lynlythgow hes done for the firlott." Instructions are afterwards given to the coupers to make "sufficient furlott, conform and proportionable to those new furlottis and remanent measouris gevin owt be the toun of Linlithgow." In connection with these measures, Bailie Shearer did "a verie gude and memorable service," as we shall see later on.

The affairs of the Parish Church now demanded attention. Mr. Patrick Simson, the minister, died on the 31st March, 1618, in his sixty-second year and forty-first of his ministry. Mr. Simson was translated from Cramond and presented to the Kirk of Stirling by James VI. in May, 1591. He was a man of note and influence, and it is said that when he came to Stirling he found it rent and divided by disputes between the merchants and craftsmen. By his prudence and meekness he had the satisfaction of healing up the discords of the town. He was known as an excellent classical scholar, and well versed in the knowledge of his day, as well as a man of most exemplary piety. He was bold enough to give King James some wholesome advice when he preached before him in his own church in 1598, and exhorted him to beware he drew not on himself secret wrath by setting up manifest idolatry, in allusion to the Bishop of Glasgow.¹ The king, after the sermon,

¹ Robert Montgomery, minister of Stirling from 1572 to 1582, was, by a simoniacal bargain with Esme, Duke of Lennox, promoted to the Archbishopric of Glasgow in 1581. This "vile

arose, "and forbade him to meddle with these matters." He was a stalwart Presbyterian, and a member of twelve out of fifteen Assemblies prior to 1610. Mr. Robert Bruce of Edinburgh and he were on terms of the most intimate friendship, and he sympathised with and comforted the brethren who were tried at Linlithgow. Although named by the Assembly of 1606 to be the constant Moderator of the Presbytery of Stirling, he firmly declined, and in this action he was warmly supported by Mr. Alexander Hume of Logie and other members of the court. Mr. Simson drew up a Protestation to Parliament, which he signed along with forty-one other ministers, against the introduction of Episcopacy, 1st July, 1606. In the course of this admonition they beseech their Honours to "Suffer not the glorious gospell to be slandered by the misbehaviour of a few number of preachers, of whom we are bold to affirme, that if they goe forward in this defection, not onlie abusing and appropriating the name of Bishop to themselves, which is commone to all the pastors of God's word, but also takeing upon them such offices that carie with the ordinarie charge of

bargain," as Spotswood calls it, was made at a time when the episcopal office stood condemned by the General Assembly. He was deprived 28th April, 1582, and excommunicated on 10th June thereafter, but this was declared null and void by Act of Parliament, 22nd May, 1584. He was absolved by the Commissioners of the Assembly in 1587, and settled at Symington in Ayrshire. What Mr. Simson referred to was the restoration of the temporalities of the See of Glasgow to Archbishop Beaton by the King, who was desirous at this time of gratifying the Pope and obtaining his support to his title to the English crown.

governing the civill affairs of the countrey, neglecting their flocks, and seeking to subordinat their brethren to their jurisdiction: If any of them, we say, be found to step forward in this course of defection, they are more worthie, as rotten members, to be cutt off from the bodie of Christ than to have superioritie and dominion over their brethren within the Kirk of God.”¹ His son-in-

¹ The Protestation concludes thus :—“ We would humble and most earnestlie beseech all such to consider—First, That the Kingdome of Christ, the office bearers and laws thereof, neither should nor can suffer any derogation, addition, diminution, or alteration, besides the prescript of his holie word, by any inventions or doings of men, civill or ecclesiasticall : And we are able, by the grace of God, and will offer ourselves to prove that thir Bishopricks to be erected are against the word of God, the auncient Fathers, and canons of the Kirk, the modern most learned and godlie Divynes, the doctrine and constitution of the Kirk of Scotland since the first Reformation of Religion within the same countrey, and lawes of the realme ratifieing the government of the Kirk by the Generall and Provinciaill Assemblies, Presbyteries, and Sessions ; also aganis the well and honour of the King’s most excellent Majestie, and the well and honour of the realme and quyetness thereof ; the established estate and well of the Kirk, the doctrine, discipline, and patrimonie thereof ; the well and honour of your Lordships, the most auncient Estate of this realme ; and, finallie, aganis the well of all and everie one of the good subjects, in soule, and bodie, and substance : Nixt, That the Act of Parliament granting vote in Parliament to ministers is, with a speciall provision, that nothing thereby be derogatorie or prejudiciall to the present established Discipline of the Kirk, and jurisdiction thereof, in Generall and Provinciaill Assemblies, Presbyteries, and Sessions : Thirdlie, and last, The Generall Assemblie (the King’s Majestie sitting, voting, and consenting thereto), feareing the corruption of that office, hes circumscribed and bounded the same with a number of cautions : all which, together with such other as shall be concluded upon by the Assemblie, were thought expedient to be insert in the bodie of the Act of Parliament that is to be made for confirmation of their

law, Mr. John Gillespie, minister of Alva, and afterwards of Kirkcaldy, was one of the subscribers, as were Andrew Melville and his nephew, James Melville. Mr. Patrick Simson was chosen Moderator of the Conference at Falkland on 15th June, 1608.¹ He was offered a bishopric and a pension by his Majesty, but refused them.

vote in Parliament, as most necessarie and substantiall parts of the same ; And the said Assemblie have not agreed to give thereunto the name of bishop, for feare of importing the old corruption, pompe, and tyrannie of papall bishops, but ordained them to be called Commissioners for the Kirk to vote in Parliament : And it is of veritie that, according to those cautions, neither have these men now called Bishops entered to that office of commissionarie to vote in Parliament, neither since their inquiring have they behaved themselves accordingly therein : And, therefore, in the name of the Lord Jesus, who shall hold that great Court of Parliament to judge both the quick and the dead at his glorious manifestation ; and in the name of his Kirk in generall, so happilie and so well established in this realme, and whereof the said realme have reaped the comfortable fruit of peace and unitie, free from heresie, schisme, and dissention, these forty-six years bypast ; also in the name of our Presbyteries from which we have our commission, and in our own names, office-bearers, and pastors, within the same, for discharging of our necessarie duetie, and disburdening of our consciences, we except and Protest against the said Bishopricks and Bishops, and the erection, confirmation, or ratification thereof, at this present Parliament : Most humble craveing, that this our Protestation be admitted by your Honours, and be registrat among the acts and status of the same, in case (as God forbid), these Bishopricks or Bishops be erected, ratified, or confirmed therein.”—*Row's History*, p. 428.

¹ This meeting was held at Falkland by advice of the King. The Bishops and Commissioners met in the King's Chapel within the palace, while the ministers, who upheld the old discipline and government of the Kirk, met in the parish kirk in the town, and being largely attended, it was thought advisable to select a Moderator, when Mr. Patrick Simson was chosen. This conference

The historian Row, in narrating the circumstances of his death, tells us that "in the beginning of March, 1618, he said to his wife, 'Spouse, this wallie March will make an end of all thir things ;' and so it was, for he deceased March 31. Upon the eleventh day of March, Helen Gardener (a gracious woman), spouse to Johne Sherer, bailie of Stirling, said to him, 'Sir, remember the tenth day

resolved upon four Articles which they sent to the Bishops and Commissioners : " 1. That the cautions and caveats of the Generall Assemblie, holden at Montrose, *anno* 1600, in the King's awin presence, should be insert in the bodie of the Acts of Parliament, made in favours of ministers voters in Parliament ; and that they who hes transgressed may be censured accordinglie. 2. That the discipline and governement of this Kirk, established by lawes ecclesiastick and civill, practised so long and sworn unto so deeplie, and subscryved by all, should continue in vigour, and stand inviolable. 3. That the Assemblies, generall and provincially, should be restored to their wonted integritie, as being the most effectuell means, through the Lord's blessing, to beare downe the enemies of religion. 4. That the banished, warded, and confyned ministers, Christ's faithfull servants, should be restored to their awin places and liberties." To these Articles the Bishops and Commissioners from the General Assembly gave their consent on the understanding that in the meantime that all public speaking and preaching on either side against the present government of the Kirk should cease, and that the matters in question be brought before the General Assembly to be held on the last Tuesday of July. This Assembly, instead of being held at Dundee, was held at Linlithgow. The Court party were strong, and voted for Mr. James Law, Bishop of Orkney, as Moderator, while the Presbyterian party foolishly divided their votes between Mr. Patrick Simson and Mr. John Hall, with the result that the Bishop was elected. The conduct of the Commissioners was approved, and ten on each side were appointed to meet and reason anent the causes of disputation regarding Church government.

of August.’¹ He answered, ‘It shall never slip out of my mynde.” The meaning of Helen Gardner’s words is explained by Row, who tells it thus: “His first wife, Martha Barron, a gracious woman, the wife of his youth, with whom he had lived in great love and contentment, being visited with sicknes long before hir death, who had often confessed that the divill had often suggested to hir, and cast in hir teeth that he should be about with hir, and that she should be given over in his hand ; hir husband replied that any who had such marks of saveing grace as he had seen in hir those eighteen years, would certainly be objects of Satan’s malice and hatred ; but the gates of hell cannot prevaill as against the Kirk, so neither aganis any member thereof. Upon a Sabbath, August 8, she altered and begouth to speak to her daughter, Lillias Simson [who, being about 10 or 11 years of age, had the whole charge of that great familie the whole two years hir mother was tyed to her bed (confined to bed)], in an uncouth straine, and in a distracted way ; it was in the morning, and hir father being to preach twise that day, she was loth to go and awake him ; but he lying in the room above, that whilk he heard beneath did awake him. And when he came doune, heareing hir distracted speeches, speaking unreverentlie to him (far con-

¹ In one of his books was found written the words, “Remember ! Remember ! Remember ! and never forget the 10th day of August, 1601, and what consolation the Lord gave thee in thy own yaird at even ; and the Lord actuallie performed on the eleventh of August in the morning ; (Zach. iii. 2), ‘Is not this a brand pluct out of the fire?’ etc.”—Row’s *History*, p. 315.

trare to hir custome), and seeing hir distracted behaviour, some tymes speaking, but to no purpose, some tymes silent, some tymes singing, he stood a good while silent with a sad heavie countenance ; heareing some terrible speeches tending to dispare of God's mercie, and contempt of the holy minis-trie, he kneeled doune and prayed, but she took no notice of the prayer ; yit notwithstanding, he prophesied that those who were witnesses of that sad hour should see a gracious work of God upon this his awin servant. He was marvelouslie assisted that day both in publict and privat ; and said confidentlie often to those who were in the house, for all the devill's malice and crueltie aganis this infirme person, he shall get a shamefull foyle. Hir distraction continued all Moonday the 9 day of August. On Tuesday, by the first break of day, he went over the street to his yaird barefooted and bareheaded (as David did ween he went up Mount Olivet, fleeing out of Jerusalem from his son Absolom), he locked the yaird doore behinde him, haveing charged them that were in the house with Helen Gardener, the baillie's wife, to attend her, sitting quyet besyde hir. Helen Gardener, a woman that loved him dearlie, feareing that he had been fallen dead, throw wakeing, fasting, and greef, about three hours in the morning went to see if she could win into the yaird, but she finding the door locked came in agane. After four a clock, being impatient of his stay, she went againe, and with the help of a barrow, climbed up and got over the dyke into the yaird ; and comeing up the alley she began to be afraid, heareing (doubtless at

the departing of those heavenlie ministring spirits) a wonderfull, strange, lowd, confused sound and noyse (Ezek. i. 24, and iii. 12, 13, and x. 5, 6), the noyse of a great rushing (Acts ii. 2 ; Rev. i. 15), and fell doun on hir knees, praying the Lord to pitie hir rashness, and great affection she carried to his servant, the instrument of hir good. Then she came softlie to the head alley, where she found him lying on the ground barefooted, barelegged, and bareheaded. She being astonished, intreated him earnestlie to tell hir what the mater was, and how it was that had befallen him. He answered, 'Helen, women are weak, they are not good secretars ; I will, provyding ye never divulge it. What was I ? what was I ? being dust and ashes, that the holy ministring spirits should have been sent to delyver me my message.' By this she understood clearlie that he had seen a vision of angells, who had revealed the Lord's mynde to him concerning the condition of his wife. Then, said she, 'Sir, let my promise stand no longer nor your life ; so that, if I die before you, it shall go to the grave with me, and be buried in oblivion, but if I survive after your death, I shall then divulge it, to the glorie of your Lord and myne.' After this, in the head alley, he gave thanks and praise to God with hir, at which action she got yit greater clearnes of that rare vision nor of before ; for he spoke it out plainlie in his thanksgiveing to God. Comeing over to his house with Helen Gardener foresaid, he prophesied to them all, saying, 'Be of good comfort, to-morrow before ten 'hours this brand shall be pluct out of the fire ;' which came to passe

accordinglie. After he had uttered that speech, he went to prayer at his wife's bed-syde, she having lyen still and quyet a long tyme; and in prayer mentioning Jacob's wrestling, she sat straight up in the bed, cast the cannobie aside with her hands, and said, 'And thou art Jacob to-day, who hast wrestled and prevailed, and God hes made good his word spoken this day unto thee; for now I am pulled out of the hands of Satan, and he shall have no more power nor dominion with me.' He being interrupted a space was silent, with much melting of heart, and thereafter proceeded in prayer, and magnified the riches of that free love that was bestowed on them, the fruit whereof they had reaped this day in a large measure. After prayer there was betuix them sweet and christian imbracements. And from that hour she spak most christianlie and comfortablie evir till the hour of hir death on Fryday, August 13, 1601, at three hours in the morning; and in the moment of hir departure, with a lowd voyce (which was marvelous), she cryed, 'Come, Lord Jesus!' and instantlie departed, saying these words, 'In thyne hands I commend my spirit!' But hir husband was not witness to this last passage, for he confessed he had often begged it of God that he would not suffer him to see hir last end (great was the love was betuix them); wherefore, a little before her death, he rose, and came doune with his shoes in his hand, lest he should make din, and after he had called quyetlie for a drink from Lillias, his daughter, went forth discharging hir to speak anything of his outgoing. After hir death,

Johne Sherer, baillie, fand him walking in a place where often he used to walk, and he said, 'Ye are come, baillie, to tell me the last of my deare bed-fellow.' He replied, 'Sir, I am.' 'Well, (said he), I often sought this at the Lord, whilk now he has granted to me; and truelie he sent one who, putting on me, awakened me, whereupon I did remove out of the house, taking my advertisement from heaven as the answeare of my desire.' Now, let the christian reader judge if a papist or prelate had gotten so glorious a vision as this deare saint of God did, and if they had so prophesied, and the matter had come so to passe, if the world had not been deaved with the din thereof; but true pietie is accompanied with humilitie and self-denyell, meekness and modestie, which virtues were most eminent in this singular servant of God, as a luster to his great learning, wisdom, and other excellent gifts and graces."¹

Mr. Patrick Simson was said to be very like his brother-in-law, Mr. Robert Rollock,² in peacefulness of disposition, and was much distressed at the many attempts made to impose Prelacy on the Scottish Church. After preaching his last sermon, a brother in the ministry asked him, "Sir, now ye

¹ Row's *History of the Kirk of Scotland*. Edinburgh: Printed for the Wodrow Society, 1842. Pp. 433-436.

² Robert Rollock was Principal of the University of Edinburgh, and died in the prime of life in February, 1589, aged 43. "His piety, his suavity of temper, his benevolence, and his talents as a writer and teacher of youth, were universally admired by his countrymen."—Dr. M'Crie. He was succeeded as Principal by Henry Charteris.

grant ye are weak, and I feare ye abyde not long among us, what say ye now of the estate of our Kirk?" He replied, holding both his hands above his head, "Alace! I see all the middin (dunghill) of the muck of the corruption of the Kirk of Ingland comeing on upon us, and it will wrack us, if God send not help in time." Writing in his exile, at Sedan, Andrew Melville enquires of his nephew, "I am anxious to hear good accounts of Patrick Simson, the faithful bishop of Stirling, and a few others of the same stamp with him." The Kirk of Scotland had little need to lose such a faithful servant, and at such a time.

In Mr. Patrick Simson, Bailie Shearer found such an intimate friend and pastor as he had lost in Mr. Alexander Hume some nine years before; and now, by his lamented death, both he and his gracious wife were deprived of a kindly minister and an affectionate friend. It now behoved the Kirk-Session to look out for his successor. Therefore, on 14th July, 1618, "The provest, baillies, and counsell, with ane grite number of the eldares and deacones of the sessioun of the kirk thair of and of the communitie of the burgh, being convenit in the sessioun hous of the kirk to entreate and determine upoun the nominatione and planting of ane minister to this kirk in the place of umquhile maister Patrik Symson, nominates, electis, and cheses James Forester,¹ Johnne Sherer, baillies, Johnne Cowan, merchand, Thomas Couper, convenare, and Johnne Williamson, clerk, or ony foure of thame,

¹ James Forester was the Laird of Logie.

commissioneris to travell to Edinburgh, and to all the pairtes of Fyff and ellis quhair, as it sall pleis God to direct thame, and thair to deale with maister Alexander Henrysoun, minister at Leucharis,¹ maister William Scott, minister at Couper,² maister David Dalglesche, minister thair,³ maister Johnne Carmichaell, minister at [Kilconquhar],⁴ maister Johnne Dykes, minister at Kilranny,⁵ and maister Johnne Gillespie, minister at Kirkaldy.⁶ or with ony utheris quhom the saidis ministeris or maist part of them sall nominat and advyse thaim to deale with, for thair transportation fra thair

¹ Alexander Henderson, one of the Regents in St. Salvator's College, St. Andrews, became minister of Leuchars in 1614, at that time a supporter of the Episcopal form of Church government. Shortly after he changed his views, and became a staunch Presbyterian. In August, 1619, he, along with Scott of Cupar and Carmichael of Kilconquhar, were summoned before the Privy Council for writing the pamphlet, "Perth Assembly," since ascertained to have been the work of Calderwood, and were dismissed "with threatenings." His talents and administrative capacity soon made him a distinguished leader in the Church.

² One of the eight ministers summoned by King James to London in 1606. He was a member of the Perth Assembly in 1618, and opposed the Five Articles; a wise and learned man; he died in 1642.

³ Minister of second charge; succeeded Scott in the first charge, whose widow he married.

⁴ One of those summoned to London in 1606, and a member of the Perth Assembly of 1618 opposing the Five Articles. He died in June, 1622.

⁵ One of the forty-two protesters in July, 1606.

⁶ Formerly minister of Alva, was translated to Kirkcaldy in 1612. He married Lillias, daughter of Mr. Patrick Simson, minister of Stirling, and was one of the forty-two protesters. He was a warm friend of Mr. Alexander Hume.

awin kirkis to this kirk, upoun sic conditiones as the saidis commissioneris and they sall agrie upoun."

The heart of the Stirling people was set upon getting Mr. Alexander Henderson of Leuchars to be their minister, and certainly their selection could not have been better. He afterwards became the most noted minister of the Church of Scotland, acting as Moderator at the famous Glasgow Assembly in 1638. At this time he was a young man, only a few years in his present charge, and the shrewd elders and councillors of Stirling knew what they were about in fixing upon him. The people of Stirling were strong supporters of the presbyterian and constitutional party in the Church, and looked to faithful ministers on that side to assist them in their choice of a pastor. On 17th August John Shearer is again one of four commissioners¹ appointed to pass to the General Assemblie, which was convened to meet in Perth on the 25th instant, "with power to thame to in-treate and deale in the said assemblie for the transportation of maister Alexander Henrysoun, minister at Lucheris, to the ministrie of this burghe." This Assembly became notorious for passing the FIVE ARTICLES, which caused so much disturbance and dispeace in the Church.²

¹ The commissioners were Robert Murray, John Shearer, John Cowan, and John Williamson.

² The Articles were—(1) Kneeling at Communion ; (2) Private Communion ; (3) Private Baptism ; (4) Observance of five festivals—Christmas, Good Friday, Easter, Ascension Day, and Whitsunday ; (5) Confirmation of Children.

The business of the Stirling commissioners did not prosper, as Mr. Henderson apparently refused to leave Leuchars. During the vacancy the parishioners of Stirling were favoured with the ministrations of the famous Mr. Robert Bruce of Kinnaird, minister in Edinburgh, whom the King had banished, because he did not express due thankfulness for the King's deliverance from the Gowrie conspiracy, 5th August, 1600.¹ He had come about this time to reside in Stirling, and seeing they had no minister, "almost everie day, either preaching in the morning, or lecturing at even, because he was still upon the corruptions of the tymes, the King's Council (by instigation of the Bishops) charged him to leave Stirlin, and dwell in Kinnaird, his awin house; which charge he obeyed."² Commissioners were again appointed

¹ When King James VI. was absent bringing home Queen Anne from Denmark, Mr. Robert Bruce was left in charge of home affairs, being made an extraordinary member of the Privy Council. In one of his letters the King says he was "worth the quarter of his kingdom," and that he would never forget his services; and yet he persecuted this man who, at the coronation of the Queen, placed the crown on her head. James appeared to fear the influence of Bruce, and, though often promising to restore him to his charge, never did so.

² Row's *History*, p. 320. In the Kirk Session Register occurs the following entry, dated 22nd September, 1618: "The quhilk day Johnne Sharar and Johnne Johnstone, bealleis, reportis that the magistratis and counsell of this burgh hes thocht meit that Mr. Johne Row sall have for uptaking of the psalme yeirlic x merkis money; the ane half therof to be payit be the tounis thesaurer, and the uthar half be the Kirk furth of ther penalteis; quherunto the brethrein of this assemblie aggreis," etc. Mr. John Row, related to the Reformer, belonged to the family of that ilk, near Stirling. Another Mr. William Row, son of the minister of Forgandenny,

on 19th April, 1619, "to my lord St. Androis, at the aproching synodall assemblie in Edinburgh, to sute and deale for the transportatioune of maister Henry Fethie, or any uther." It was not until February 1620 that a minister was obtained, when Mr. Joseph Lawrie, minister at the Kirk of Lenzie, was presented by the King, and admitted on 9th March, 1620. In this year John Shearer became Dean of Guild, and acted as Moderator of the Convention of Royal Burghs, having acted in a similar capacity in 1611.¹ Dean Shearer, along with the Lord Provost and minister, takes an interest in reforming the pulpit of the Parish Church. On 13th February, 1621, "The brethrein of the Kirk, be advyse of my Lord Provost, thinkis meit that the pulpet and Reederis letrun salbe taine doune and reedefeit againe; and therfore thay ordein that the samin be done be Johnne Johnsonsone and Duncan Watsone maisteris of the kirk wark be advyse of my Lord Provost, the Minister, Johne Sharar, Dean of Gild, and Johne Williamsone, toun clerk; and that they mak commodious seattis about the fit thairof meit for the maister of the sang schooll and his bairnis to sit on, for singing of the psalmes in the tyme of the holie service of the kirk."

whom he afterwards succeeded, and grandson of Mr. John Row, minister of Perth, graduated at Edinburgh University, 22nd July, 1616. On 22nd August, 1620, the Brethren of the Kirk and the Magistrates and Council consented to give him for teaching "of ane sang-school in Stirling, and uptaking of the Psalme this instant zeir quhill Whitsonday next, xx merks."

¹ His name appears as a member of the Scottish Parliament in 1612.

The town flag being worn out, Thomas Bachope, Treasurer, is ordained, on 15th July, 1622, "to mak payment to Johnne Sherer, provest, of the soume of thrie scoir tua li. depurset be him, at the tounes command, in Edinburgh, for ane new ensenyie or kingis standart." The matter before the meeting of Town Council, on 16th September of this year, is the "venting and dispersing" of thirty-four jugs of brass, for which John Shearer, provost, charges himself with the sum of 806 pounds. "And for the grite cair, panes and travellis, takin be the said Johnne Sherer, baithe in causing mak the said juges and in venting and dispersing of the same amang the frie burrowes of this realme, quhilk the toun acknawlegis to be a verie gude and memorable service done be him to thame, they assigne to him the first vaiking (vacant) gilbrotheris fyne that sall occur to thame." This was a very fitting celebration of the first year of his provostship, and the Town Council adopted this plan of showing their appreciation of such a memorable service.

For a long time there had been a dispute between the town and the family of Erskine with reference to the town's mills and lands. The matter comes up at this time. On 30th September, 1622, "The saidis provest, baillies and counsell, convenit, all in ane voce, eftir consultatioun the deane of gild with his gild brether and the convenare with the haill craftis, nominates and appoints Johnne Sherer, provest, and [the clerk, dean of gild, and convener] commissioneris for the toun to deale, apoint and conclude, with the Erle

1. The first step in the process of the
2. is to determine the scope of the
3. project. This involves identifying the
4. objectives and the resources available.
5. The next step is to develop a plan of
6. action. This plan should outline the
7. tasks to be completed, the sequence of
8. activities, and the responsibilities of
9. the individuals involved. The plan
10. should also include a timeline for the
11. completion of the project.

12. The third step is to implement the
13. plan. This involves carrying out the
14. tasks and activities as outlined in the
15. plan. It is important to monitor the
16. progress of the project and to make
17. adjustments as necessary. The final
18. step is to evaluate the results of the
19. project. This involves comparing the
20. actual results with the objectives and
21. the plan. The evaluation should
22. identify the strengths and weaknesses
23. of the project and provide feedback
24. for future projects.

At this time the question of the manufacture of commodities was receiving the attention of a number of noblemen, barons, gentlemen and burghs, and the Council in Edinburgh fixed a meeting to be held there on the 9th July, 1623. To this meeting John Shearer, Provost of Stirling, was appointed commissioner "to concur with the rest of the meting by his best advyse and counsell how the manufacture of commodities necessar for the use of the countrie, and specialye of the woll, may be undertakin and directit, and societies joyned and a stok maid for bringing of sa gude a wark to perfectioun ; and als to advyse upoun sum overtures anent the universall miserie of the pure and the daylie grouthe of thair numberis to be proponit to the said publict meting." On the 18th of the following August, he and John Williamson, clerk, are appointed commissioners "to pas to Edinburgh with maister David Drummond to attend the counsell in the mater of the frie schole or college intendit be the Kingis majestie to be foundit in this burgh."

The condition of the town's fishings required the attention of the Town Council in 1624, and it was resolved to get the King's Advocate "to rais lettres aganes my Lord Elphinstoun¹ and his

¹ Lord Elphinstone became patron of Logie in 1610, when he issued a Presentation in favour of Mr. James Saittone, already elected minister. This came before the Presbytery on 11th April, 1610. "The quhilk day compeirit James Smyth (servand to ane nobill lord Alexr. lord Elphingstone), and productit ane letter of presentatione direct be ane nobill lord Alexr. lord Elphingstone to ye brethrein of yis presbyterie berand in effect that his lo. is now heritable infest be o^r Souerane lord in ye ryt of patronage of the

tennendis of Craigforthe for trubling the tounes fishing, or utherwyis to deill with my lord for redres of the said wrang." John Shearer, Provost, is therefore appointed along with two others, to appear before the secret council and pursue the summonds raised by the town "against Robert Ayssoun, in Craigforthe, James and Robert Ays-sones, his brether sones, for incasting of stanes in the watter of Forthe to the destructioun of the salmond fishing thairof." On 6th February these delinquents appear before the Town Council and confess their fault, which consisted "in thair wilfull casting of fyftene grit stanes in that rak of the watter of Forthe nixt under the cruves of Craigforthe, laitlie in the monethe of Januar last bypast, to the grit hurt and prejudice of the tounes fishing; for the quhilk thay becum in the tounes will, quha unlawet thame thairfoir in the soume of fourtie pundis, and ordinit thame, of thair awne consentis, to red and cleinge the said watter of the foirsaidis

parroche kirk of logy, personage, and vicarage thereof, quhilk pertenit of befoir to the Prioressie of North-berwik as ane of ye kirks of ye samin and was dissoluit therefra be act of parliament, sua that the said Personage and Vicarage is now vacand at his lo. presentatione be deceis of vmq^{ll}. Mr. Alex^r Hume, last persone and vicar thereof, and understanding that Mr. James Saittone now minister of ye said kirk is sufficientlie qualefeit for dischairging of the functione of the ministrie thereat, and is of gude conversatione and lyf, Thairfore his lo. nominats and presents the said Mr. James Saittone to ye said personage and vicarage of the said parroche kirk to be admited thereto that he may be ansored and obeyit of all and sindrie ye teindis, fruitis, rentis, and emoluments of ye samin for all ye dayes of his lyftym, as ye said presentatione of the deat at Stirling ye xxiii day of Marche ye zeir of God 1610 zeirs at mair lenth beris," etc.

stances betwix and the first day of Aprile nixto-cum." ¹

The spirit of lawlessness crops up once more when the Provost brings the matter before the Council on 25th April, 1625. "Anent the complaint gevin in be Johnne Sherer, provest, aganes Walter Keir, baxter, for disobedience done be the said Walter to him in the executioun of his office laitlie, being commandit be the provest to gif out to him [a female prisoner who had fled to his house], the said Walter said: the devill a fut he wald let or gif hir out to him, with mony uther disdainfull wordis. [He is ordained] to remane in waird ay and quhill he satisfie the provest for the said offence."

For four years, from 1626 to 1630, John Shearer seems to have retired from municipal affairs, but returns again as provost for the two years, 1630 to 1632. In the former year another attempt is made to get Mr. Alexander Henderson, minister at Leuchars, to become the minister of Stirling, on the

¹ These Aisones appear to have been rather unruly. It is very likely one of those concerned in the "incasting of stanes" business who is complained against before the Presbytery on 23rd May, 1599. "Anent ane complent product be Elizabeth burne, doghtir to umqll. Malcolm burne in Gogar upon Robert aissone, sone to Johnne aissone in Craiginforth, for sclandering of hir, calling hir his pairtie, and affermand that he hes conditione of mariage of hir, and na man sall gait hir aff his hand Bot be the sword point, quhairby all honest men ar stayit and hinderit to suit her in mariage." . . . The defender compeared and produced evidence of his affirmations, and after a lengthy and somewhat complicated proof, the brethren "findis her inconstant in passing fra hir said promeis, and thairfore she is presentlie admonesit for ye samin, and that she do not the lyk in tymes coming."

translation of Mr. Joseph Lawrie to Longforgan. Thomas Bruce, provost, and John Cowan, Dean of Guild, are appointed "to ryd with maister Joseph Laurye, thair lait minister, to the archiebischoep of Sanct Androis, and thair to confer with him anent the planting and satling of the ministrie, and to gif the said bischoep ane ansuer to his last missive to the toun, and to see how the said maister Joseph sall be provydit; and gif thei have occasioun to mak overtures of ony utheris ministeris name to cum heir, that thei propone maister Alexander Henrysone, minister of Leuchers befor any uther."

Mr. Lawrie's successor, however, was not the minister of Leuchars, but Mr. Henry Guthrie, who was translated from Guthrie, and admitted on 13th May, 1632. He was the author of *Memoirs of Scottish Affairs, from 1627 to the Death of Charles I. in 1649*. He was a member of the Court of High Commission, 21st October, 1634. Being concerned about innovations and irregularities made by certain persons in the conducting of family worship, he brought these before the General Assembly in 1640. After long debate he was allowed to draw up an Act "anent the ordering of Family Worship," to which the Assembly agreed. Mr. Henry Guthrie was a member of the Assemblies 1642-1645, 1647, and 1648, but on the 14th November of the latter year he was deposed by the Commission for malignancy,¹ a sentence which

¹ On 14th November, 1648, the Kirk Session minute bears that the minister and elders and deacons being convened, "No deliberationes given this day." Then follows: "No meeting of Session the 21 of November, 1648. Our minister being then deposed by

was taken off by the Synod on 12th July, 1655. He afterwards became minister of Kilspindie, and conforming to prelacy was created Bishop of Dunkeld in 1665, through the influence of John, Earl of Lauderdale, and died in 1676, aged about 76.

During the last period of John Shearer's provostship, there is a very interesting entry, relating probably to a relative of his own.¹ Under the date 21st March, 1631, we have, "Charles Scherar, Scottisman, and now induellar in Dort in Holland, hes instantlie at the dait heirof, out of the love and favour quhilk he hes and beiris to the said burgh of Stirling, and to the weill and standing thairof, gevin, payit, and delyverit to the saidis provest, baillies and counsall, and to thair thesaurer foirsaid in thair name, all and hail the soume of ane thousand merkis guid and usual money foirsaid of this realme, to be bestowit and imployit be tham for the use of thair said kirk, ministrie or pure thairof, as thai sall think maist meit and expedient." Like his fellow townsman, Colonel Edmond, the runaway son of a Stirling baker who rose to high rank in the service of Maurice, Prince of Orange, and who built a manse for the minister, this Charles Shearer did not forget the town of his nativity.

On 11th July, 1631, a new bell is obtained for the kirk, bought by Andro Young, bailie, "fra my

the Visitors of the Generall Assemblie." From 28th July, 1645, to 9th March, 1646, there were no meetings of Session, being "interrupted by the visitation of pestilence."

¹ There is also a William Scherar, merchant (probably a brother), mentioned on 18th December, 1620.

Lord Madertie, quhilk wes hung up in the kirk steple." Another item of interest, being one of the last pieces of business transacted in the last year of John Shearer's provostship, related to the building of the College of Glasgow. On 8th October, 1632, the provost, bailies and council, "all in ane voice, out of the love and zail they have and bearis to the propagatioun of the trew religioun and for the bettir tranying and bringing up of youthe at the said colledge, have frelye and voluntarie grantit to pay for advancement of the said wark, sua weill intendit, the sune of thre hundreth merkis Scottis money, and ratefeis and approves the hand writt and subscription of Thomas Bruce, our provest, putt to the saidis commissionaris book of voluntar contributioun maid thairanent." It would appear that the sympathies of the Town Council, during this stirring period of Scottish history, were always with those who upheld the purity of the Reformed doctrines, and against the bringers in of prelatic pretension. The final appearance of John Shearer in public affairs was in connection with the Guildry. John Cowane, the founder of the Hospital which bears his name, died in the end of December, 1633. At the time of his death he was Dean of Guild. The office required to be filled up, and so we find "Ane Gild Court haldin in the tolbuith of Stirling. . . . John Shearar as Den of Gild was electit by the Counsall to Michaelmas nixt to cum, in respect of the death of umquhile John Cowane last Den of Gild ; haldin in the tolbuithe of Stirling the second day of January 1634." He held the office till

Michaelmas 1634, when Bailie David Stevinson was elected in the ordinary way.

Another important event in Scottish history and in the annals of Stirling was the visit of King Charles I. He came to Scotland, on 12th June, 1633, with a brilliant train of courtiers, amounting to about one hundred and fifty persons. The most significant of these were two bishops, one being Archbishop Laud. The King's coronation at Holyrood House on 18th June was a gorgeous ceremony; but there were indications of distrust. His prelatie leanings were distasteful to most Scotsmen, and when he came to the kirk of St. Giles on 23rd June, before sermon Mr. John Maxwell, minister of Edinburgh (afterwards Bishop of Ross), came down from the King's loft and caused the Reader to remove from his place, placed two English chaplains there, clad in surplices, and then with the other chaplains and bishops went through the English service. Mr. John Guthrie, Bishop of Moray, preached. Of this performance, Spalding, a cavalier from the north, remarks, "The people of Edinburgh, seeing the bishop teach in his rochet, whilke was never seen in St. Giles' kirk since the Reformation, and by him who sometime was ane of their own town's Puritan ministers, they were grieved, and grudged thereat, thinking the same smelt of Popery."¹ As King Charles went upon his progress through some of the principal towns there was this suspicious smell of Popery accompanying him. Stirling of course was to be visited,

¹ Spalding's *Memorials of the Troubles*, I., 39.

and, on 13th May, 1633, the Town Council "concludis and agreis for a propyne aganes his Majesties cuming to this town, viz., a silver coup to be maid in guid fassioun, heiche sett, with a cover ourgilt with gold, at the sicht of the magistratis, on the tounes charges." Arrangements are made to look after the King's carriage at the meeting on 18th June, and on 4th July a number of the King's servants are admitted burgesses and guild brothers. Four days later more are admitted to the freedom of the burgh, including "the reverend father in God, William lord bishop of London; the reverend father in God, William lord bishop elect of Helyforde; Johnne bishop of Ros; maister James Aynslie chaplane to my lord bischop of Ross, maister James Hannay, preicher at Halyruidhous; James Kirk, his servitour;" and fourteen others. It is curious to notice that both Archbishop Laud, who fathered the detested Service-Book, and James Hannay, Dean of Edinburgh, whose reading of it led to the tumult in St. Giles in 1637, should have been admitted to the freedom of Stirling on the same day. But at this time the Scottish people were always hoping that their religious liberty would not be over-much tampered with by the King, whom they desired always to honour. During this royal visit to Stirling there would be feasting among the notables and prominent citizens, and sports were held in celebration of the great occasion. We find that on 1st September, 1634, the Treasurer "remittis to Johnne Robesoun, travellour, the sextene pundis for his nychtbourheid and burgeship, in respect of the service done be

him to the toun the tyme of his Majesties being in Scotland, in hambringing and taking agane to Edinburgh the sport staves and gownes."

In all these matters John Shearer, the ex-Provost, would take an interested part. To him, as well as to most of the inhabitants, the new orders issued for the compulsory use of the Service-Book in the public worship of the Church were matters of serious import. This dragooning of an unwilling people into the practice of certain religious ceremonies roused popular feeling. Thus, on 13th October, 1637, the Town Council "Nominates and apointes Thomas Bruce of Weltoun, provest; David Stevinsoun, deane of gild; and Christopher Russell, convener, commissioneris for the toun, to petitoun and supplicat the lordis of his Majesteis secret counsell that it wald please the Kingis majestie, yit as of befor, to represent to his hienes the caice and difficultie of the embracing of the service buik, and that the saidis lordis awin supplicatioun, quhairby this congregatioun may be deliverit from the feir of this and all farder innovatiounes of religioun, and be incuragit to serve God and the Kingis majestie the mair cherefullie." The foolish King and his court seem to have totally misunderstood the serious state of matters in Scotland. For instance, Clarendon, writing of these events which were ere long to have a baneful effect on the state of England itself, says: "The truth is, there was so little curiosity either in the Court or the country to know anything of Scotland, or what was done there, that

when the whole nation was solicitous to know what passed weekly in Germany and Poland, and all other parts of Europe, no man ever inquired what was doing in Scotland, nor had that kingdom a place or mention of one page of any gazette.”¹ Whatever may have been the cause of this supineness—whether the king’s jealousy of any interference with his ancient kingdom, “that it might not be dishonoured by a suspicion of having any dependence upon England,” or not—the actings of Laud gave the impression that the policy of the Court was to bring Scotland under the spiritual supremacy of England. He scolded both the clergy and the laity over the matter, and said, “’Tis most true the King commanded a liturgy, and it was time they had one.” Those in authority in London imagined that a good scolding would induce obedience; but they failed to understand the deep fervour of Scottish Presbyterianism. A number of supplications were poured in upon the Council, and the increasing number of those who signed them became a power in the State, under the name of “The Supplicants.” All ranks joined in this effort to move the King. Thus we have “the petition of the men, women, children, and servants of Edinburgh,” and also “the petition of the noblemen, gentry, ministers, burgesses, and commons, to the Council, against the Service-book and Book of Canons.”² The Town Council of

¹ *History*, I., 110.

² *Privy Council Record*, Peterkin, 56; Burton’s *History of Scotland*, Vol. VI., p. 160.

Stirling were much moved in the matter, and on 1st December, 1637, this reference is made in their Records: "Whairas thair wes gevin in to his Majesties counsall a number of petitiones frome the noblemen, barrones, gentrie, burrowes, and ministerie throughout the severall pairtes of the kingdome aganes the service buke and buke of of cannone and constitutiones of the Kirk and Kirk government, contenyng divers grevances to be represented to his Majestie, and quhairas his Majestie hes nocht as yit declaret his gracious will and plesour anent the saidis petitiounes, and that it is thocht fitting be the lordis of his Majesteis secreit counsall, for eschewing of neidles charges and uther inconvenientis, that sume commissioneris salbe nominat be everie shyre, presbiterie, and burghe, to attend his Majesties ansuer, and to gif sic remonstrances as salbe fund requisite in name of those for quhome they ar commissioneris; thairfoir the provest, baillies, and counsall of the said burghe, hes maid, constitute, and ordinet Thomas Bruce of Weltoun, provest, commissioner for the said burghe." Again, on 28th May, 1638, Thomas Bruce of Weltoun, provost; James Robertson, bailie; and Christopher Russell, convener, are appointed commissioners "To convene and meit with the nobilitie, gentrie, burrowes, and ministrie of this realme, at Edinburgh, the secund day of Junij nixtocum, thair then to concur with thame be thair best advyse and assistance for resolutioun anent the Kingis Majestei's plesour, quhilk is to be declared at Dalkeyth the sext day of Junij foirsaid, for sattling the commotiones of

this kingdome, conforme to the missive bill direct to the toun be the commissioneris of Edinburgh thairanent." The King's Commissioner was the Marquis of Hamilton, who came down to Edinburgh to settle the troubled state of affairs. What the Scots people demanded from the King was the abolition of the Court of High Commission, the withdrawal and disavowal of the Book of Canons, the Book of Ordination, and the Service Book, a free Parliament, and a free Assembly. Hamilton found it impossible to bend the people to the King's will; even the King's Advocate, Sir Thomas Hope, quoted law against him. Finally the King sent down instructions, dated 10th September, beginning in this fashion :—" You shall in full and ample manner, by proclamation and otherwise, as you shall see cause, declare that we do absolutely revoke the Service-book, the Book of Canons, and the High Commission. You shall likewise discharge the practice of the Five Articles of Perth, notwithstanding the Act of Parliament which doth command the same; and in the said proclamation you shall promise in our name that if in the first Parliament to be held the three Estates shall think fit to repeal the said Act, we shall then give our royal assent to the said Act of repeal.

" You shall likewise declare that we have enjoined and authorised the Lords of our Privy Council to subscribe the Confession of Faith, and bond thereto annexed, which was subscribed by our dear father, and enjoined by his authority in the year 1580; and likewise have enjoined th

to take order that all our subjects subscribe the same.”¹

Here we have a complete surrender to the demands of the Scottish people. The new prospect was welcomed by all lovers of their country, and on 8th October, 1638, “The provest, baillies, counsall, and Kirk Session of the said burgh, haifing diligentialie considerit the manifold corruptions, innovationes, and disordouris, disturbing our peace and tending to the overthrow of the religioun and liberties of the reformat kirkis within this realme, quhilkis hes cum to pas, especiallie throw want of the necessar remedie of generall assemblies, als weill ordiner as *pro re nata*, enjoyed by this Kirk for mony yeiris, and ratifeid by actis of parliament; and now seeing, by the mercie of God, our Soverane Lord the Kingis Majestie hes apointet ane frie generall assemblee to be haldin at the citie of Glasgow the tuentie ane day of November nixtocum, thairfoir “they appoint Thomas Bruce of Weltoun, provost, their commissioner to the General Assembly to be held at Glasgow on 21st November, 1638, and there, “in the tounes name, to propone, treate, ressoun, vote, and conclude, according to the word of God, in all ecclesiasticall materis that salhappin to be proponed, competent to ane frie generall assemblee, and tending to the glorie of God and advancement of the kingdome of Christ and the gude of religioun, as they will ansuer to God and this Kirk thairupoun.” Thomas Bruce is again sent as their commissioner

¹ Burnet's *House of Hamilton*, 72, 73.

to the General Assembly to be held at Edinburgh on 12th August, 1639.

The last entry to which we can refer is an interesting one. The Town Council, on 20th March, 1643, "Geves ordour and directionn to James Fotheringhame, dean of gild, and Christopher Russell, convenare, keipares of the keyes of the tounis charter kist, to lay up thairin the covenant renewed and subscrivit be thame and be the haill inhabitantes of the said burgh in the yeir of God, 1^m vj^e threttie and nyne yeiris, to the effect the same may be in sure custodie and keeping amongst uther of thair evidentis to the succeding posteritie."

The careful reader of these Records of this old Town Council of Stirling cannot but recognise the zeal and attention given by the magistrates and councillors to the affairs of the burgh and the interests of the country. John Shearer passes from the stage of municipal business, and retires to enjoy a well-earned rest in his old age. It would appear that he died about the year 1647, leaving two daughters, Agnes and Janet. The Kirk Session Records contain, under date 23rd November, 1647, this entry: "The whilk day there wis receavit frae Jonet Schearer and hir sister for libertie of burial to thr umq^l parendis—66 *lib.* 13/4^d which is insertit in the book of collectionn."

Here ends the career, both long and honourable, of the man who, in his youth, was the intimate friend and "gossope" of the poet-minister of Logie, and counsellor to his wife and children. The one died at a comparatively early age, the

other beyond the fourscore years. At his death, as in his early life, he comes into close proximity to his quondam friend, Sir William Alexander, Earl of Stirling. For, on 7th March, 1648, the Kirk Session record a Disposition made and granted by Mr. John Law, minister at Neilston, and Agnes Schearer, his spouse, in favour of Andro Baird,¹ his heirs and successors, "Of the just equall proportiones half of these said seattis in the Kirk of Sterline sumtyme perteing to umq^{ll} Johne Schearer, provest of the said burgh, father to the said Agnes, and now to her throw his deseis, which seattis standis on the eist syde of the stane pillar under Cambuskennethis loft, and also of the proportionable pairt and half of that half of the yle and buriall place perteing to the said umq^{ll} Johne Schearer, and now to the said Agnes, his eldest daughter, situat without the kirk, betwixt the porch door on the west and Bowxies yle, now perteing to the umq^{ll} Earle of Sterline and his aires, on the eist."

There, side by side, the honoured burgess and the unlamented peer sleep their long last sleep.

¹ Treasurer of the Burgh.

CHAPTER IX.

Social and Religious Condition of the Country in Hume's Time.

AT the time Alexander Hume became minister of Logie the religious and social condition of the people presents some features of more than ordinary interest. The Church endeavoured to reform and purify the moral tone of social life, but the task was a formidable one. It had to contend against the superstitious dregs left behind at the Reformation, as well as the tendency to loose living, displayed in many quarters. The success of the Church as a moral trainer was only moderate, and much required to be done. When thirty years of age Hume wrote of the times thus :—

"These cursed times, this worst nor iron age,
Where virtue lurks, where vice does reign and rage,
Where faith and love, where friendship is neglected,
Contagious with time has me infected :
As others are, of force sa mon I be,
How can I do but as men do to me ?"¹

Allowing for the usual license of a poet this is not a very flattering picture of the manners of the time. The General Assembly at this time came

¹ "An Epistle to his Friend"—Bannatyne Edition, p. 37.



OLD BRIDGE OF ST. LEO'S LOOKING EAST

Socialism - 1919

At the time

I began the

work, I was not

at all a socialist.

At the time

I was a socialist

at the time

of the time

of the time

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OLD BRIDGE OF STIRLING: LOGIE PARISH BEYOND

1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part of the document is a list of names and addresses of the members of the committee.

3. The third part of the document is a list of names and addresses of the members of the committee.

4. The fourth part of the document is a list of names and addresses of the members of the committee.

to a conclusion regarding "the common corruption of all estates within this land," and amongst the outstanding defections were "an universal coldness and decay of zeal in all estates, joined with ignorance and contempt of the Word, ministry, and sacraments," the lack of religious exercises in families, the prevalence of superstition and idolatry in keeping festival days, bonfires, pilgrimages, and the singing of carols at Yule. The common speech was often full of "horrible banning and cursing," from which custom King James himself was not free. The Sabbath was profaned by the performance of worldly affairs, markets, wanton games, "ganging of mills," fishing, "dancing, drinking, and siclike." There was also a prevalence of "idle persons having no lawful callings—as pipers, fiddlers, songsters, sorners, pleasants, strong sturdy beggars, living in harlotry, altogether contemning Word and sacraments. Lying, finally, is a rife and common sin."¹ Steps were taken to remedy such evils, and the ministers themselves began with their own order, enjoining presbyteries to deal severely and rigorously with any of their number who were guilty of such faults, "not be-seeming the gravity of ane pastor." These were to be gravely and sharply rebuked, and should any one continue therein after due admonition, "that he be deprived as slanderous to the Gospel." Ministers, who were found to be "swearers or banners, profaners of the Sabbath-day, drunkards, fighters, guilty of all these or any of them, to be

¹ *Book of the Universal Kirk*, 873; Calderwood, V., 409, 410.

deposed *simpliciter* ; and suchlike liars, detractors, flatterers, breakers of promises, brawlers, and quarrellers, after due admonition, continuing therein, incur the same punishment." That those who engaged in "unlawful and incompetent trades for filthy gain—as holding of hostleries, taking of ocker (usury) beside good conscience and laws, and bearing worldly offices in noble and gentle men's houses, merchandise and suchlike, buying of victual and keeping to dearth, and all other worldly occupations as may distract them from their charge and be slander to the pastoral calling—be admonished and brought to the acknowledgment of their faults ; and if they continue therein to be deposed."¹

The zeal and earnestness of the clergy of this period could not be mistaken, and their efforts to overcome the debasing influences of superstition and popery were not altogether in vain. The habits of the people were improved, and a sweeter tone began gradually to make itself felt in the social intercourse of the country. How diligent they were in their endeavours to purify society will appear from the references made to such labours in the following extracts culled from Presbytery, Kirk Session and Burgh Records.

Among scholars the Latin language was losing its dominion and the vernacular was coming into more common use. The former soon had to be acquired as a dead language. George Buchanan, who trained James VI. in Stirling Castle, was one

¹ *Book of the Universal Kirk*, 866.

of the purest Latinists of his day. To him it was as natural as his native tongue, and he could use it as freely as even Ovid and Catullus. Those who came after him did not possess the same facility. This appears from a careful study of *The Delicæ Poetarum Scotorum*, which contains the effusions of Andrew Melville and his comrades. Music and song found a place in the affections of the people, and we have seen the prominent place which music occupied in Alexander Hume's manse of Logie, as well as in the homes of several of his parishioners. Science and art were gradually coming to the front, and a period which produced John Napier of Merchiston, the inventor of logarithms, and George Jameson of Aberdeen, a supposed pupil of Rubens, cannot be considered barren. The middle-class citizens of the towns lived in fair comfort, and the country lairds had their town houses, where they lived during the winter months and occasionally throughout the year. The proprietors round about Stirling all had their town houses there; from the Earl of Stirling down to the smaller lairds. The houses were built on the continental style, one storey above another, and with their crow-stepped gables and baronial turrets and towers formed rather a picturesque feature in the architecture of the place. In Stirling the population lived as nearly as they could get to the Castle. The reason for this is obvious: they might have been attacked by the English on the one side, and by the fierce Highland clans on the other. But in James VI.'s time, there was less danger of this. The sanitary affairs were not up

to modern ideas, and, certainly, there was much room for improvement. Upon the whole the social surroundings of the Stirling people were of a comfortable nature, and the shops contained numerous commodities brought from foreign ports by vessels which sailed up the devious windings of the Forth.

Morals were not what they ought to have been; and a great part of the work of Church Courts was the punishing of those who were guilty of breaches of the moral law, especially the seventh commandment. These courts had to perform the functions now overtaken by police and sheriff courts, dealing even with murderers and such heinous offenders.

But while there was great advance made in the social state of the country since the Reformation, there still lingered many of those superstitions which degrade and enslave the intellect. Superstition dies hard. It takes a firm hold of the popular mind, and, being in some respects akin to religion, takes a long time to pass away. Such superstitious practices as witchcraft, charms, going on pilgrimages to holy wells, and observing certain festivals, with the burning of bonfires, erection of flower trees, and dancing round them, were not uncommon in the parish of Logie in the end of the sixteenth century.

The worst feature of this time was undoubtedly the hunting down of supposed witches. King James himself was, what he considered, an authority on the subject, and wrote the *Dæmonologie* in three books. "He had wonderful practical experience, too, to guide him. There was a strong muster of the Satanic world to interrupt his return

home from Scandinavia with his bride, and the interest and value of the phenomenon was increased by a co-operative body of witches on the Scandinavian side, the two affording a crucial experiment on the laws of demonology. The forms of witchcraft developed in Scotland had the grand picturesqueness which recommended them to the purposes of Shakespeare; and of all the supernatural escapades admitted by them in their confessions, none are more richly endowed with the grotesque, the fanciful, and the horrible, than those which were confessed in the presence of King James himself, as appertaining to designs entertained and attempted by the powers of darkness against his own sacred person."¹

Clark-Playis at Muthill and Strogayth.

A curious reference, the only one mentioned, is made to Clerk-plays in the Register of the Presbytery of Stirling. This would be a survival of those Miracle Plays in vogue in the Church previous to the Reformation.² On 21st May, 1583, John Wood and John Broun, schoolmasters at the "kirks

¹ Burton's *History*, Vol. VII., p. 115. The penal laws against witchcraft were repealed in 1736.

² In 1575 the General Assembly "Discharges all clerk-playes, comedies, or tragedies, out of Canonick Scripture, and if any be made out of Apocrypha, the same to be considered ere they come in publick; and no clerk-play whatsomever to be acted on the Lord's day, but onlie upon week dayes. The contraveener to be censured, and, if he be a minister, to be deposed."—Row's *History*, p. 51.

of Muthill and Strogayth" are summoned before the Presbytery to answer "At ye instance of ye kirk for playing of clark-playis on ye Sabbo^t day, y^rby abusing ye samin, and for ministratioun of baptisme and mariage w^out lauchfull admissioun. . . . The said Johne wod confessit ye samin . . . and is ordeinit to mak publict repentance y^rfoir in the kirk of Muthill, and confes his fault in presens of ye congregatioun imediatelie eftir ye sermond. And ordans the brethrein of Dunblane to try his habilitie for teiching of ane schulle and to report it to ye brethrein." John Broun did not compear.

John Broun, however, compeared before the Presbytery on 28th May, but denied the charges against him, "bot confessis gif ony play was playit on ye Sabbo^t day, It was playit be ye bairns by his avyss. The brethrein ordans and decernis him to produce the register of ye clark-playis (playit be his bairns, as he allegis) befor the brethrein on ye xi day of Junij nixt to be sein and considerit be yame."

On 4th June, 1583, "Compeirit Joⁿe broun, scholmaister at Stragay^t and producit the Register of ane clark play playit be his bairns (as he allegis) ffor veseing of ye q^lk buik the brethrein appoints the brethrein in Striviling to vesie ye samin and to report y^r Judgements y^of to ye brethrein on ye ij day of Julij nixt."

"The said day the brethrein appoints to ye said Johⁿe broun this thesis, viz. Is it lesum to play clark playis on ye Sabbo^t day or not, And quhe-thir gif it be lesum or not to mak clark playis ony pairt of ye scriptur—Q^lk thesis the said Johnne is

ordeinit to put in latein and to vse sic probable arguments as he can for proving of bay^t ye pairtts of ye said thesis, and to produce ye samin in wret befor ye brethrein on ye ij day of Julij nixt undir ye paine of disobedience."

At the meeting held on 2nd July, the Brethren of Stirling appointed to visit the Register of the Clark Play, "Reportit yai hade fund oft tymis y'in mekill banning and swering, sum baldrie and filthie baning, the said Jo^{nne} broun beand present quha denyit not ye samin." "In ye terme assignit to Johne broun to produce declamatiouns on the thesis, ressavit be him fra ye brethir. Compeirit ye said Johne and producit declamatiouns on ye said thesis in prois and vers as yai beir in yame selffis w^{'ye} q^{lks} the brethir tuik to advys." The final reference to the matter is at the meeting held on 6th August:—"The q^{lk} day being assignit to ye brethrein in Striuling to report yair Jugements to ye remanent brethrein of ye presbyterie y'of on ye declamatiouns and vers producit be Johne broun on ye thesis gevin to him. Reportit yat yai Jugit be ye said productionis and privie conference hade be the maistir of ye grammer scholl of Striviling w^t ye said Johne: That he was instructit ressonable weill in ye grunds of ye latein grammir, and was able to teiche and proffeit ye zouthie y'in: And yat he was (as appeirit to yame) of gude inclinatioun and abilitie to proffeit him self and of a gude will daylie mair and mair to incres in ye knowlege of his professioun: The said Johne broun compeirand personallie The hail brethir present eftir deliberat advysment admitts him to

teiche latein gramir at ye kirk of Strogay^t quhair he may proffeit ye Kirk of God in teiching of ye zouthie."

It is questionable if there is another reference in any Presbytery book in Scotland to these Clark Plays.

Holy Wells, Charms, Witchcraft, etc.

The brethren of the Presbytery of Stirling and various Kirk Sessions within the bounds were much exercised and troubled by frequent pilgrimages to a holy well, called Christ's Well, situated somewhere in the neighbourhood of Ochtertyre, in the parish of Kincardine. For at least thirty years after 1581, pilgrimages were undertaken by certain people, who imagined they could obtain cures for certain diseases at this well. The wonderful thing is that tradition is dumb regarding the exact site of the holy spring. There is a fine spring situated within the grounds of Blairdrummond, which may have been the Christ's Well, the supposed virtue of which was, on the one hand, so consequential to the public health, and on the other, so troublesome to the Kirk.

On 20th August, 1581, the Presbytery Record runs: "The brethering undirstanding ane papisti-call pilgrimage begun at leat at chrystis well, ordanis everie minister w'in yair awin bounds to try quhat personis hes resortit y'to, and to call yame befoir yair particular Sessiouns yat yai being convict y'of ordur may be provydit y'foir."

Two years later the evil crops up again, and on 7th May, 1583, "The brethrein undirstandand ane gret abuse be the rascall sort of pepill yat passis in pilgrimage to chrysts well and usis gret Idolatrie and superstitioun y'at expres agains gods law, And becaus the kings Majestie w^t avyse of his thre estaitts of parliament certane punishments alsweill corporall pains as pecuniall sowmis of money to be execute agains sic personis, and ffor executioun of ye q^{lks} agains personis passand to ye said well the brethrein understands my lord of Doun Stewart of mentay^t hes comissioun gevin to him to yat effect no'yeles seing punishment is not execute conform to ye said act. Thairfor ye brethir ordans and gevis comissioun to Mr. Andro Zung¹, Mr. W^m. Stirling,² and Michael Iermonthe³ to pas to my lord of Doun to treat w^t him for execution of punishment agains ye personis passars y'to according to ye said act and his comissioun." On 4th May, 1583, "The brethrein ordans and gevis comissioun to ye brey^r indwellars in Dunblane or ony thrie of yame to pass to chrystis well yis nixt Setterday at evin accompanyt w^t sic personis as yai may have to espy quhat persons comis to ye said well and Report ye namis 'of sic persons as yai may gait to ye brethrein."

On 28th May, 1583, "The q^{lk} day the brethrein undirstanding yat ane gret numbir of pepill hes resortit and resortts in pilgramage to chrystis well vsing y'at superstitioun and Idolatrie expres agains gods law and ye acts of parliament. Thairfore

¹ Minister at Dunblane.

² At Kilmadock.

³ At Kilbryde.

and for remade y'of The brethrein ordans sum^{des} to be direct chairging of sic of ye said personis quhais namis salbe gevin in wret to ye clark to compeir befor ye brethrein to anser y'foir, To ye effect ordur may be tane w^t yame y^t hes bein y^r, to ye glorie of god and execution of ye kings majesties lawis and in exampill of vyers to do ye lyk."

On 4th June, 1583, "Margaret wry^t in Cambus Jonet kidstoun y^r and thomas patersone in blak grainge" did not compear to answer "for passing in pilgrimage to chrysts well," and were summoned the second time under pain of excommunication. On 11th June, "Jonet tailzor spous to Ro^t cowane in Touch Marione watsone yair Marjorie fargusson yair Marg^t downy in polmais," also for the same "compeirit nocht."

The depositions given in excuse referred to some disease or ailment:—One, "confessit sche passit yair to get help for ane sairnes in hir syd and confessit sche passit about ye well and prayit to chrysts sonday and drank of ye well and wasche hir syd w^t ye watir y'of and left behind hir ane sowein threid." Another, "passit . . . becaus sche was seik in hir hairt and in hir hed and lipnit y^t ye well sould haive helpit hir seiknes . . . and sche passit about the well and cwst ye waltir owir hir schuldur and drank of it and left ane peice sillder behind hir."

Ten years later several cases of pilgrimage to Christ's well come before the Presbytery. On 22nd May, 1593, "The q^{lk} day the brethrein ar credablie informit that Malcolme Alex^r in menstrie, James baird at mockart miln, and Jonet

mairschell, his spous, past in pilgramage to chrysts well and vsit superstion and Idolatrie y^rat. Thairfor ye brethrein ordans yame and sic vyers as hes done ye lyk w^t in yir bounds to be su^d to ans^r for ye samin and vndirly discipline y^rfor vndir ye paine of disobedience, And ordans ilk minister to travell w^t ane or twa gentill men in his parochun to pas to ye said well on Saturday at evin and espy quhat personis cumis yair and quhat yai do and delait ye samin to ye minister, and siclyk that ilk minister tak Inquisitione in his awin Elderschip quha passis to ye said well and delait yame to ye pbrie."

29th May, 1593, "The q^{lk} day ane su^{ds} . . . vpone James baird . . . to ans^r for passing in pilgramage to chrysts well, compeirit ye said James and confessit yat thruch ernist perswasione of his wyf quha was also movit y^rto be sum vyers he past w^t hir to chrysts well on Settirday ye xii day of Maij instant, and yat sche twa ho^{rs} befoir ye sone past doun on Settirday at evin drank of ye said well and wische hir legs and armis in it and did na faryer, he did na thing w^t ye waltir, for his earand yair was onelie w^t his wyf quha was perswaded to gang yair for hir haill be Issobel scotland, he confessis thair was at ye said well yis zeir Ewffam wilsons in blairhill Alaster leany quha was sum tym servand to Alex^r Ezat in Culros confessis that David moreis quha beris aquavite and being oft tymis in David fargus hous in alvay^t [Alva] said to his wyf that thair was mony broght to yat well quha gangs hame on yair feit, and yat crystie cadzear in alvay^t confessit to him quhen he

and his wyf come hame fra ye well that he was iii or iiij tymes at chrysts well and was ye bettir, confessis that his wyf is lyand seik and my^t not compeir yis day and obey ye su^d and y^rfor desyrs that his excuis for hir may be admited. The brethrein having considerit ye said James bairds fault ordanis him to mak repentance y^rfor in dollur kirk as nixt adiacent to him ye nixt sonday in secclayth, and yat ye remanent above writtin be su^d to^rans^r for yair said offence undir ye paine of disobedi-
ence."

Another case falls to the ground for want of proof. On 5th June, 1593, "Ane su^d . . . upon Malcolme alschunder in Menstrie . . . to ans^r for passing to Chrysts well and vsein superstitione and Idolatrie q^tat," but there is no comparence. He appears on 12th June "And denyis that he past to Chrysts well or was bewast Teath at any tyme in Maij, and yairfor ye said mater is remited to be provin." On 3rd July, "Inquisitione being tane gif thair be any witness that can prove Malcolme Alex^r being at Chrysts well, thair is none fund, and y^rfor It is tho^t gude to proceid na farther agains him for ye said offence."

On 14th May, 1595, James Duncansone in Fos-sowy, and Helen Jameson, his spouse, are charged to answer "For superstitione and Idolatrie in passing to Chrystis well in pilgrimage." "The said helling confessis she past to Chrysts well fairuzeir to gait hir bairnis ein heallit q^{lk} was blind ane moe^t befoir, She wash his ein thrys w^t ye waltir y^rof, and alledgs that ye bairne saw or he come hame, And confessis she past yair this zeir

also to give thanks for ye benefit she receavit ye zeir preceeding, and left ane sark of ye bairnes behind hir, q^{lk} was on ye first sonday of Maij instant. The said James duncansone denyis yat he past to ye said well w^t hir, but onelie to Auchtirtyr, q^r he was all ny^t q^{ll} ye morne that she come to him, and than yai past togethir to dunblane. The brethrein finds him also culpabill as his wyf in hir said fault, seing he hes knawin thairof and past w^{hir} to Ochtirtyr, q^{lk} is ye maist pairt of ye way, q^{as} he aucht and sould have stayit hir, and y^{foir} thay ordeined to mak publict repentance in linning clathis ye nixt thrie sabbo^t dayis bairfuted."

James Duncansone's wife appears to have refused to obey the Presbytery, and on 16th July, 1595, she is summoned to compear, "beand chairgit as said is to heir and sie hir self decernit to be excommunicat for not compleiting ye Iniunctionis Inionit to hir for passing in pilgrimage to Chrysts Well two divers tymes, quho being oft tymes callit compeirit not. Thairfor ye brethrein ordanis hir to be su^d de novo to ye effect foirsaid w^t certificatione."

As no further mention is made of this woman's case, she must ultimately have satisfied. The resorting to this well comes before the Presbytery on 23rd April, 1600: "The brethrein being credablie informit of the great abuse and superstitione vsit be many pepill at Chrysts Well namelie in ye ny^t immediatlie preceeding the Sabbathis in the mone^t off Maij, for remaid y^{of} ilk brother of the ministrie wⁱⁿ thir boundis ar ordeinit that publict-

lie in thair kirks the nixt Sabbo^t Inhibid and forbid in the name of God and his kirk that na persone pas to ye said well. . . . And to ye end that sic abusars as comes thair may be stayit frome thair superstitione, the brethrein ordanis the ministers of Kilmadock and Kincardin w^t ye speciall gentill men of thair floks, to await vicissim at ye said well on ye ny^t preceeding ilk Sabbo^t during all the mone^t of Maij, And to yat effect the brethrein ordanis thair clark to wret in yair name to ye gentill men of ye saids parochins."

The members of Presbytery were determined to put a stop to such superstitious practices, and ere long their efforts met with success. In the meanwhile, however, isolated cases came before them for judgment. Thus on 29th July, 1601, "Jonet rob in Pendrey^t" [Pendreich] is summoned to compare to answer "for disobedience to the eldarship of hir parroche kirk of Logy conjoint w^t sclandering of the kirk be passing in pilgrimage to Chrysts Well." She does not appear, and is summoned *pro tertio*, but apparently having satisfied the "eldarship" of Logie, the matter is not again referred to.

The last mention of Christ's Well¹ is at the meeting held on 1st July, 1607, when a batch of nine penitents from the parishes of Airth and Bothkennar "Compeirit and confessis thay war at Chrystis Well to gait thair heall of thair disaisis,

¹ As late as June 1, 1630, the Kirk Session Records of Stirling contain an entry, where five women and two men "Confessis passing in pilgrimage to Christes Well in Maij, and thairfoir they ar ordeaned to mak publict repentance the next Sabbath, in thair awin habeit, under the paine of disobedience."

and tuke sum of the waltir and left sum thing behind, everie ane of yame, at ye well. The brethrein findis thay have comited superstitione and hes dedicat to Sathan that q^{lk} thay have left behind thame, and y'fore thay ar ordeinit to mak publict repentence at thair nixt adjacent kirks of Airth and Bothkennar."

The thoroughness with which this superstitious practice was dealt with is apparent when we consider that even the site of Christ's well is now unknown.

The influence of the Kirk was also directed against the practice of burning bonfires on certain days, erecting flower-trees and dancing round them. On 9th July, 1583, "The brethrein undirstandand ane gret abuse and superstitioun vsit be sindrie and divers personis w'in ye bounds of this pbrij in setting furthe of ben fyris on midsomer evin last expres agains gods word and ye lawis of ye realme. Thairfoir ilk minister w'in ye boundis of this pbrij is comandit to warne befoir y'awin sessioun all personis w'in y'awin parochin setters fur^t of ye said ben fyris, and eftir just tryell and convictioun to report y^r naims to ye pbrij."

On 25th June, 1588, a farther reference occurs. A "warrant was granted to Mr. henrie levingstone¹ and James Andersone,² ministers . . . to pass to my lord Erll of Mar sheriff principall of the sherrifdome of Striuling and vyir civill Jugis in yis cuntrie and in ye name of ye kirk desyr that ye personis saitters out of ye said ben fyris be

¹ Minister at St. Ninians.

² Minister at Stirling.

puneist." The evening of the 23rd June was the date of the "ben fyris." Midsummer-day (June 24), was the nativity of St. John the Baptist. On midsummer eve (23rd), the people were wont, in Roman Catholic times and even after, as we see, to go into the woods and break down branches of trees, which they took home and planted over their doors, amid great demonstrations of joy. Towards night materials for a fire were collected in some public place and kindled. This was called a *bon-fire*, being composed of contributions collected as *boons*, or gifts of social and charitable feeling. The people danced frantically round this fire, many of the younger men leaping through it—one of the most ancient superstitious customs identical with that followed by Manasseh. At the meeting held on 21st October, 1589, "Ilk brother of ye ministrie w'in ye bounds of yis pbrij is ordeinit on sonday nixt ye xxv of yis instant publictlic in y' pulpetts in ye name of god and his kirk Inhibit that nane w'in yair bounds tak vpone yame to sait out ony bene-fyris outw' yair hous on ye evin foir-said undir ye paine of ye censurs of ye kirk to be execute agains all ye contravenars y'of w' rigur." The 25th October was St. Crispin's Day.

The prohibition of "benfyrs set out on Midsomer evin," was, on 22nd May, 1593, renewed. The Presbytery "ordanis ilk minister w'in yir bounds to Inhibit publictlic in pulpet on ye sabbo' day xv dayis befoir midsomer nixt in ye name of god and his kirk that na persone kendill ane Ingill w'out ane hous on midsomer evin nixt undir ye paine of

seveir discipline and to be delaited to ye ciuil Magistrat."

On 1st August, 1607, "Thomas edmane piper in Pendrey^t nicoll ro'sone zunger zair Johnne towar y^r W^m graham in Athray Mathew huchone y^r Sandie carrik y^r Sandie gentilman y^r James henre-sone, walker y^r" compeared to answer for "prophanatione of the Sabbo^t be making off flour treis danging about ye samin and singing of superstitius and prophane sangis wth thair swordis about yame to ye dishonor of god and sclandir of his kirk, and y^rfor to vndirly discipline vndir ye paine of disobedience." Not compearing they were summoned *pro secundo*. It was necessary to summon this Pendreich piper the third time, when, on 9th December, there "compeirit Jo^{ne} towar in Pendrey^t Thomas edmane piper yair Nicoll ro'sone zunger y^r James crystie zunger in Cornetoun Malcolme gilleis y^r Robert blair thair and confessis prophanatione of ye sabbo^t be making of flour treis and danging about ye samin and singing of superstitius sangis to ye dishonor of god and sclandir of his kirk, for ye q^{lk} the brethrein ordanis thame to mak publict repentance in y^r parochie kirk [Logie] ye nixt sabbo^t day."

The last case in connection with "flour treis" occurred on 14th July, 1613, when a batch of eight women were summoned to answer for "setting vp ane somer flour vpone ye hee calsay of Dunblane fornent W^m wry^{ts} dur vpone sonday ye xxvii day of June . . . thay dancit about ye said flour and sang maist prophane and filthie carrolls and sangis q^{lk} ar vyll and odius to rehers to ye great offence

of sindrie personis quha hard yame and sclandir to ye kirk." These lively ladies were decerned to make public repentance.

We pass now to the consideration of certain cases of *witchcraft* and *charming* which came before the brethren of the Presbytery of Stirling.

The first is a case of witchcraft from the parish of Lecropt. On 21st July, 1590, "compeirit Jonet Michell ye spous of Williame mayne in lawhed in knockhill and producit ane su^d dewlie execute and indorsit vpon Marione M^cNab in ye parochun of lecrop chairgeing hir to compeir ye said day To ansor and be examined for abusing ye pepill undir ye paine of disobedience and lykwys producit in wret certane hedds of Wiche craft practesit be ye said Marione and of hir abwsione of ye said Jonet as thay bear in yame selfis and desyrit ye said Marione to be examinat vpon and of sic vyer particulars as sche sall informe ye brethrein and yis to be done at hir instance quha offirs hir self reddie to persew hir for ye samin. Compeirit ye said Marione M^cNab and confessis hir mareit on Donald Scharar in knockhill and yat sche was borne at ye burn of Cams dochtir to vmq^{ll} Patrik M^cNab yair ane husband mane and Jonet parcar hir mother, And yat sche come to knockhill xiii zeir syne and beand accusit on ye accusations gevin agains hir sche denyis yame all simpliciter and denyis y^t sche receavit fra ye persewar ane peck of malt q^{lk} sche alledgs sche gave hir to mak hir husbands malt gude q^{lk} was befoir ~~Wicht~~ ^{Wicht} he hir, bot grants ye reecat of ane examj denyis ye reecat of any linning, de

alledgit gevin be hir to cure ye persewars husbands seiknes, confessis sche past w^{ye} persewar in gaitward to ane womane callit "N^egilers" (sic) in kilmahug xiiij dayis eftir S. Lowrence day last to gate hir remade to hir malt Becaus sche hard say yat, that womane could do it, Bot alledgs be ye way sche Rewit and returnit againe and past not w^t ye persewar to ye said N^egilers hous. The brethrein finds ye accusationis gevin in agains ye said Marione M^eNab to be odius and the persewar offirs to prove be divers famvs witnes that sche is ane wiche or ane consular w^t wiches at ye least ane abusar of ye pepill: Inrespect y^of and of divers vyers considerations moving ye brethrein, thay have tho^t gude yat ye said Marione be deiteinit in clos firmance q^l farther tryell be tane in ye said mater, And to yat effect hes delyverit hir in ye hands of David forester¹ ane of ye bailleis of Sterling, and admitts ye persewars accusationis to hir probatione and ass^{is} y^oto ye xxviii of July instant."

On 28th July, "compeirit Jonet Michell spous to W^m mayne in lawhed and producit ane sum^{ds} . . . vpone ye witnes undirwritin for preving of ye accusatione gevin in be hir agains Marione M^eNab ye spous of . . . Thay ar to say Jo^{ne} baxter at ye miln of Innerallone Thomas cunyng-hame in Law James kemp zunger millar in atheray Moreis finlay in lecrop S^r Jo^{ne} kemp²

¹ Laird of Logie.

² Sir John Kemp was Reader at Lecroft, and was deprived for marrying and baptising. He had previously been a churchman of the old faith. The title Sir was often used at this period to designate clergymen.

y^t Alex^r Michell yair, Johnne grahame in atheray, Margaret duncansone in pathfut, Thomas arthur als (alias) skinner browster in keir, William browne his mane Ewffame gilleis in our keir, James wry^t in Innerallone, James wilson, y^r, Johnne wilson thair, hellein ady Patrik haigy in keir, Jonet forfair, Margaret meikilohne, hir dochtir, Donald wry^t in Innerallone, Jo^{ne} gentilmane in atheray, and Ewffame mayne in Sterling, chairgeing

yame to compeir ye said day to bear leall and suthfast witnessing in ye actione foirsaid. Compeirit ye said defendar personallie and lykwys of ye witness foirsaid compeirit ye personis undirwrittin, viz., Johnne baxter, Thomas cwnynghame, Thomas arthur alias skinner, W^m browne, Ja^s wry^t, James wilson, Johnne wilson, Donald wry^t, and Jo^{ne} gentilmane in atheray. Q^{lks} witness comperand war in presens of ye said defender receuit sworne and admittit, and ye xvij day of august nixtocum ass^{it} to ye persewar to vse farther diligence on ye said witness disobedient and ye defender ordeinit to be deteinit in captivitie in ye mentyme." On 18th August, "compeirit Jonet Michell, spous to W^m mayne in Lawhed, and productit ane su^{ds} vpone ye witness undirwrittin for preving of ye accusatione gevin in be hir agains Marione M^cNab. . . . Thay ar to say James kemp zunger millar in atheray, Jonet angus, his spous, Moreis finlay in lecrop, Sir Jo^{ne} kemp, y^r, Alex^r Michell, y^r, Jo^{ne} grahame in atheray, Marg^t duncansone in Pathfult, Ewffame gilleis in our keir, Patrik haigy in keir, helein adie at ye miln of atheray, Jonet forfar in knockhill, Margaret mukilohne, y^r, hir dochtir,

Ewffame mayne in Sterling, Thomas forester in brighau^t, finlay millar in Innerallone, Cathrein Candiv, his spous, Ro^t cwnynghame, sone to hellein blakwod in atheray, Henrie gentilmane yair, and Alex^r fargy, minister, chairgeing yame to compeir ye said day to bear leall and suthfast witnessing in ye actione foirsaid. Compeirit (all except Moreis finlay, Helen adie, and Ro^t cunynghame), and admittit and ye xxv day of yis instant ass^t to ye persewar to vse faryer diligence . . . and ye defender ordeinit to be deteinit in captiuitie in ye mentyme."

On 25th August another batch of witnesses compeared, among whom were "James duncansone in fossoway, hellein M^ccalpie, his spous, Marione patersone and Eli^t watsone." The 8th September was assigned to the pursuer to use farther diligence. On 8th September, "Ro^t hendirsone in Atheray" and another compeared, "and ye brethrein twke to advys w^t ye Depositions lrie." The *depositions* of the witnesses are not recorded in the minutes.

On 15th September, "The Brethrein being willing that ye accusatione of Wichcraft and abwsein of ye pepill gevin in agains Marione M^cnab . . . be mair cleirlie provin, and farther tryit desyris ye Provest and bailleis of Sterling quha presentlie hes hir in custodie, to tak responsall cawtion wⁱⁿ yis brugh actit in ya^r bwiks that ye said Marione salbe presentit befor yis pbrij vpone fourtie awcht hours warning to be made to ye cawtionar, and yat quhow oft soeuir ye cawtionar salbe warnit ay, and q^{ll} ye said Marione be clenyt or fyllit be ane assys, undir ye paine of

fyve hundreth punds, to be payit be ye cawtionar to ye saids bailleis To be convertit ad pios usus be ye advys and sicht of ye said presbyterij. Q^k beand done, Requyrs ye saids provest and bailleis to put ye said Marione M'nab to libertie." This case is not referred to again in the minutes, and had probably been disposed of by an "assys."

On 31st August, 1597, the day after Mr. Alexander Hume's admission to Logie, "Elizabeth crawfurd, relict of vmqⁿ David brady, burges of Stirling, Jonet montgomerie, relict of vmqⁿ Andro zung in Stirling, and Jonet nicromald, relict of vmqⁿ Duncan stewart in Dunblane, ar accusit of wichcraft and abusing of ye pepill as at length is sait down in ane register thair of." The brethren resident in Stirling are commissioned, on 7th September, "to try and examin thais women alreddie apprehendit and to be apprehendit heiraftir for wichcraft, and quhat thay find, To Report the samin to presbyterie that thay may Judge thairon befor any of thame thoill ane assyse."

At this time King James VI. sends the following letter to the Provost and Bailies of Stirling :—

"*Rex.* Provest and baillies of the burght of Sterling: We greit you wele. It is our will and we command you that ye faill not (all excuses set apart) to send to ws to Linlythqw, upoun Tyisday nixt, . . . prickat wiche, presentlie in your waird, that sche may be reddy thair that nycht at evin attending our cuming for hir tryell in that dispositioun sche hes maid aganis Capitane Herring and his wyffe, and for our bettir resolutioun

of the treuth thair of: As ye will ansuer to us upoun your offices and obedience, keipand thir presentis for your warrand. Subscrivit with our hand, at Falkland, the xvj daye of September, 1597.—JAMES R."

On 28th September "it is Reported to ye brethern be yair comissionars appointed to try witchis that Catrein Rolloc, spous to Cathcart, in Dollur, and Jonet crawford, doghtir to vmq^{ll} W^m Crawford in Ed^r are apprehendit for Witchcraft, w^t quhome thay have enterit on tryell as their confessionis bears in thame selfis in ye Register y^{of}."

On 15th August, 1604, "Issobell keir in Cardrus is accusit of Witchcraft and abusing of the pepill as at lenth is sait down in ane Register y^{of}."

Another phase of superstition prevalent at this period was that of charming. The following case occurred in the parish of Lecropt:—

On 13th July, 1608, "Compeirit James wry^t, eldar in Invirallun, and producit ane sum^{ds} . . . vpone James wry^t zunger y^r . . . to ans^r to his complent producit against him bearand in effect that he haid cut aff the head of ane stirk for ane charme faruzeir at Mertimes, and zirdid (buried) it in his hee passage, that his cattell could nevir gang vp nor down bot ouer it q^{it} lay q^{ll} peace [Easter], or ye pursewar wist y^{of} that the doggis screapit it vp, and y^t ye said James wry^t zunger bro^t ane woman to ye toun betwix Yull and Candilmes for charming of ky and corne q^{by} he hes done ye pursewar great skayth, and that yai tak ye new cafit calf or ye calf see ye kow to the dur

threshwald and w^t ane naill borral boris it throw the far lug, as the said complent beris at mair lenth. Compeirit ye said defendar personalie and confessis that be ye counsell of Jonet M^ccome in Grenok,¹ he struik ye hed fra ane stirk that haid the sturdie to mend his remanent guids of the sturdy and zirdid ye samin, And also confessis that he bro^t to thair toun fra Grenok be ye said Jonets advyse ane vther woman callit Murrochie for charming of his guids, that thay my^t mend. Q^{lk} Murrochie broght to him certane waltir in ane pig q^{lk} she baid him cast on his guids and they wald mend, he receavit ye said waltir, and causit cast the samin on the midding. Thairafter ye said Murrochie broght againe waltir to him in ane pig to be cassin on his guids, q^{lk} he receavit and causit ye samin to be cassing in ye midding as he did of befor, he denyes boring of the calfslug. The brethrein continewis the said mater to ye xx day of Julij instant bayth ye perteis warnit y^to apud acta and ordanis Jonet brok, spous to ye said defender, to be also warnit to ye said day."

The parties compeared, and "Jonet brok confessis that be the advyse of Jo^{ne} mairtein, sone to W^m martein, hynd to the laird of keir, she confessis the boring of the calfs luggis w^t ane botkan, and y^t she cast sum of the waltir vpone hir ky q^{lk} was gotin fra Murrio^t in name of the father, the sone, and the holie ghaist, and y^t she gaive ane xijs. peice for ye samin, And after the waltir was cassin on ye guids thair deit tua of the calvis. . .

¹ Greenoak, a farm in Lecropt parish, situated on the Teith.

The brethrein ordanis ye said James wryt his spous and ye said Jonet M^ccome to mak all thair publict repentance in y^r paroche kirk of Iecrop the nixt Sabbot day for removing of the sclandir of thair consulting and vsing the directione of sic abusaris of, and exhortis bayth the perteis to concord ane w^t ane vther."

On 11th July, 1610, there "Compeirit Moreis scobie in Balhaldie, wⁱⁿ ye parochin of Dunblane, and confessis that he charmis sum seik folks that sends for him as Jacobe zair in Dunblane, ane bairne of ye laird of Lundeis callit Collein campbell, ane bairne of Mr. James nevein Q^{lk} charme he lernit of Sir Andro hudsone, ane preist in Glendeven, and is Comprehendit in thir versis following:—

"The lord is blessed that heirin is both mirrie in hairt
and hand;
The lord is blessed that heirin is he salbe thy warrand;
God of his gudenes that he can call and he sendis
hestallie
The fusone of Middilzird god send it hame to the;
The lord he can, the lord he zid, he zid syne hestallie,
Quha hes bein heir, this ny^t he sayes, quha hes bein
heir this day?
The Elriche king hes bein heir this ny^t, and rest fra
me away
The pouar of woman and mankynd, and bay^t sone
grant throw me
The fusone of mirrie Middilzrid he hes tane frae me
away
Grant me the gist sone againe that I granted to the

Alexander Hume.

Or tis thow sall have hell to thy dwelling and
domisday at zo' dur
The father, the sone, and holy gaist, and him I have
with thee.'

"The said Moreis scobie is warnit apud acta to ye
xviij day of Julij instant to heir the brethreins
Judgment pronuncit in ye said mater vndir ye
paine of disobedience."

On 22nd August, the persons *charmed*, after
being summoned *pro secundo*, all compeared, but
denied that they had sent for Scobie. Scobie,
who did not compear, was summoned *pro tertio*,
under pain of excommunication, "for his malitius
contemp and disobedience to ye voice of the kirk
conjunit w^t his charming and abusing of ye pepill."
The matter is not further mentioned, and the pro-
bability is that he had satisfied at his own kirk.

This practice seemed difficult to weed out, for
on 22nd July, 1612, "The brethrein undirstands
that charming is varie frequentlie vsit in thir
bounds, for removing q'of the brethrein ordanis ilk
eldarship w'in thir boundis to tak Inquisitione
quhair any sic thing is comitted and as thay find
to tak ordur q'with as apperteinis and to dischaarge
ye samin publictlie in pulpet."

A case of consulting a witch comes from the
parish of Logie, and turned out to be a little
troublesome to the Presbytery in so far as the of-
fender was concerned. On 19th April, 1615, there
is "ane sum^{ds} . . . vpone Johnne gentilman in
logy chairgeing him to compeir . . . to ans^r for
comitting Idolatrie in suting his wyfis health be

his awin servand at his comand vpon hir kneis fra Waltir brys in Dunblane alle^t to be ane witch quha haid witchit Margaret duncansone, his wyf, quhilk he sould have onelie socht fra the almytie god ye creator, And y^rfore to vndirly discipline undir ye paine of disobedience . . . compeirit ye said Jo^{ne} gentilman and denyis that he comandit his servand to do any sic thing, Bot confessis he desyrit ye said Waltir brys to cum w^{out} ye toun that he my^t try and examin if he haid done his wyf any wrang or not, And quhen he wald have bein vpon his said servand and strukin hir he held him af hir, q[']by the brethrein findis yat ye said Jo^{ne} gentilman hes bein vpon the counsell and knowledge of his said servands doing No[']yeles thay contineu yis mater q^{ll} the iij day of Maij nixtocum ye said Jo^{ne} warnit y^r to apud acta."

The case is resumed on 3rd May, "The q^{lk} day ane sum^{ds} . . . vpon Elizabet chrystie, servand to Jo^{ne} gentilman in logy, chairgeing hir . . . to ans^r for comitting vyll Idolatrie in abusing of hir haill vpon hir kneis fra Waltir brys in Dunblane, beand not onelie ane creatur bot also ane witch, the instrument of Sathan, q^{lk} onelie she sould have soght from ye almytie god and to vndirly discipline . . . compeirit ye said Eli^t and confest the said fault for ye q^{lk} she declairis that she is penitent. The brethrein ordanis hir to mak publict repentence in linning claithis ye nixt sabboth in hir paroche kirk, and ordanis hir to pay ad pios vsus xl s."

"The q^{lk} day compeirit Jo^{ne} gentilmane in logy as he quha was lau^{li}e sum^{ds} to this day. The

brethrein being advysit w^t his confessione maid last day anent his dealling w^t Waltir bryse, The brethrein ordanis him to mak publict repentence in his linning claithis ye nixt sabboth in his awin paroche kirk, and to pay ad pios vsus vli."

But John Gentilman was stubborn, and refused to obey the injunction of the Presbytery. We find, therefore, that on 1st November, "it is compleinit be Mr. James Seytoun, minister at logy, that Jo^{ne} gentilman in logy, and Marione henresone, spous to Thomas bowsey in Athray, will not satisfy and obey the Injunctionis Injunit to thame be yis pbrie, for consulting and dealling w^t vmq^{ll} Waltir brys and Jonet murrio^t witches in Dunblane." At this point two leaves of the Register have at some time been torn out, but it appears that in the interval Walter Bryce had died.

At the meeting held on 31st January, 1616, there is "ane sum^{ds} . . . vpone Jo^{ne} gentilman in logy,¹ chairgeing him to compeir . . . for not satisfeing and obeying the brithreins Injunctionis . . . for consulting and dealling w^t vmq^{ll} Waltir brys in Dunblane, ane witch and ane abusar of ye pepill, according to ye brethreins decreit productit y^anant, and y^rfor to obey farther discipline vndir ye paine of excommunicatione. . . . Compeirit ye said Jo^{ne} personallie, quha being accusit for ye said offence, and desyrit to ans^r to ye summons,

¹ A John Gentilman in Atheray was excommunicated on 20th November, 1595, "for not haunting his paroche kirk on ye Sabbot for hearing of god's word, and for disobedience to the kirk."

he ansored be denyall of consulting and dealling w^t the said witch, and appealit fra ye said decreit and Judicatorie of this pbrie to ye bishop of Dunblane for sic causis as he sall produce. It is ansored vnto him that ye brethrein be thair decreit hes fund be his awin confessione that he desyrit the said Waltir bryce to cum w^{out} ye toun of Dunblane that he my^t try and examin if he haid done his wyf any wrang or not, and quhen ye said witch wald have bein vpone his servand and strukin hir, he held him aff hir, q^rby the brethrein hes fund that he hes bein vpone the counsell and knowledge of his said servands doing, quha was than vpone hir kneis befor ye said witch quhen he wald have bein vpone hir of askand hir maistres health, callit Margaret duncansone, fra him for god his caus, And y^rfor equitie requyris that he obey ye said Injunctionis . . . in ye said decreit, And as concerning his appellatione y^rfra, The samin can not now be hard, done viij moneth aftir ye pronouncing of ye said decreit. The said Jo^{ne} gentilman refusit all obedience y^runto zit as of befor, and adherit to his said appellacione. Thairfore the brethrein decernis and ordanis his minister of logy to admoneis ye said Jo^{ne} publictly in his kirk of logy according to ye ordur, And if he continew obstinat and disobey all the admonitionis, Ordanis ye said minister to pronounce the feirfull sentence of excommunicatione against him and y^rby to cut him off frome ye societie of Christ his kirk, and delyver him in the hands of Sathan. . . . The said minister having first obteneit the bishop of Dunblanes allowance and approbatione y^rof,

Beacaus the said Johnne gentilman hes gevin vnto this haill assemblie ane plaine and obstinat refuse to obey ye said decreit w^{out} any reasonable caus in ye q^r (contrar), and swa is contumax."

In *Dunblane Traditions*¹ there is a highly coloured account of Walter Bryce, this reputed witch, in whom so many believed. As it is partly founded on documentary evidence, the reader may be interested in the tale, though it be not history.

"Watty Bryce, the hero of this authentic tale, is believed to have *flourished* as an *uncanny* wight among the citizens of Dunblane in the days of our Scottish Solomon, King James the *Last*. It is well known that at the nod of this sapient monarch, and by means of his anti-witchery publication, myriads of 'witches and warlocks' were conjured up, to the great terror and alarm of the newly-converted presbyterians and their superstitious spiritual pastors. In those days, from writings still extant, as well as from gleanings from oral tradition, Dunblane seems to have been abundantly favoured with that spirit of illumination which so happily distinguished its august monarch from every other potentate on the face of the earth, since the days of his great prototype, the Son of David—although for a long time 'the maist pairt of ye inhabitants in ys town and nither pairts about had stuid over in sic fear, yt they never durst accuse our hero, Watty Bryce.' But as time wore on, and Adam Ballenden, in 1615, obtained the Bishopric—'ye

¹ *Dunblane Traditions*. Collected by John Monteath. Stirling : E. Johnstone. 1835.

heall toun and sundrie gentillmen yrabout' seem to have conceived that the new Bishop would listen most religiously to 'ye strange dittayes' which they now had the courage to prefer against Watty. For we find the Bishop (Maie 13, 1615), in consequence of an application from Dunblane, numerously subscribed, in a letter from SCONE, applying for a 'Commissione' to 'ye Laird of Keir, Sir Geo. Muschat of Burnbanke, Knyght, James Kinross of Kippenross, and to William Blakwoode and Jhone Morrisone, Bailies of Dunblane, for putting ys man to inquest,' he being one 'yt haid dune grett mischief be his sorceries and witchcraft.' His Lordship's letter, 'desyrand ye comissione,' had, it appears, been duly attended to by 'yt worthie minister, the Rev. Jhon Rollok' of Edinburgh, to whom it was addressed—this divine having lost not a moment in applying to the *Secret Council*, procuring the document and transmitting it to Dunblane. In virtue of this, poor Watty Bryce was in a very short time 'fast in bandis.' His hoary locks and wrinkled features, instead of exciting commiseration, had only the effect of furnishing his superstitious persecutors with additional reasons why 'ys boundis sud be purgit of ye pestilent fellow.' The *Evil ane* was observed by those who apprehended him girnin' in his very face—while the onlookers with what was called *holy fear*, blessed themselves that 'the devil durst gang nae farer than the tether wad lat him'—to say nothing of those who had *delated* the old man as a *warlock*, and who gazed on the intended victim with tremulous apprehension, while they no doubt

considered how they 'wald give yair conscience upon the gritt damage yai had sustenit be his cantrips.'

"When the Commisssioners met within 'ye tolbuith' of Dunblane to hold the inquest, the Laird of Keir proposed (contrary, it seems, to the then usual practice in such cases) that the prisoner should be present to confront his accusers—and that he should be permitted to exculpate himself by cross-questioning the witnesses—in which proposition he was supported by the Laird of Kippenross and the Knyght of Burnbanke. The Bailies, however, opposed this with all the sturdy pith and fury which so much distinguished the bigotry and superstitious ignorance of the times. They averred that none of his accusers would venture to tell the truth face to face with this evil enemy of all good, but Kippenross frankly avowed his determination to sift the matter fairly, and had the hardiness and firmness even to drop such contemptuous hints against the whole proceedings as shewed he was no believer in their absurdities. In this he was supported by Keir, who failed not to tell them that the Bishop himself was of the same mind. Nor was this all. He even went so far as to propose the propriety and justice of burning the accuser, and setting the poor old prisoner at liberty.

"'Beilzie Morisone' stood aghast on hearing this, but on recovering from his trepidation, he solemnly reminded them what they were about—'that the *great King James* was a true believer in witches—nay, that *the great and ever blessed John Knox* himself was a believer in the existence of

witches, and that every godly minister of the true Reformed Kirk of Scotland at that day believed in the Bible and in *witches*.'

"Scepticism in the creed of the worthy authorities, both royal and reverend, referred to by the sapient Bailie, was no longer minced. The Laird of Keir pitied the credulity and ignorance of those who recognised such absurdities as part of their faith. Kippenross contemptuously observed that the ministers of the *true kirk*, as it was called, were, with few exceptions, grossly illiterate and ignorant—so much so, that he had lately heard one of them from the pulpit aver that the natural phenomena of Solar eclipses were nothing else than miracles performed by the direct interposition of heaven, that poor benighted Scotland might profit thereby. The knyght bore testimony to the excellent character of the prisoner. He had known him for forty years, and his honest name he trusted would not be sullied by the visionary accusations of folly and ignorance. He had been industrious all his life, and possessed more than ordinary sagacity—and all that could be urged against him was, that the latter property had been more imprudently than wisely exercised, so as to work on the fears of the weak and credulous.

"The 'Beilyie' here again rose and essayed to speak, with horror depicted in every lineament of his lank countenance. But he had just said that little more than 'aughtean zeirs' had elapsed since the last 'awfu' and fearfu' Eclipse whilk the Reverend and godly Robert Pollok, moderator of ye General Assemble, of ye True Kirk of Scotland,

and a man of gritt knowledge, and learned in all ye wisdom of ye Egyptians, had tauld from the poupit, was a *fearfu' warning to sinfu' Scotland sent by —*' when he was abruptly interrupted by the three gentlemen, who formed a majority of the inquest, peremptorily ordering the prisoner to the bar, and which order was immediately attended to by the *lictors* in attendance.

"Bryce appeared, and with confidence too, for he knew the majority of the tribunal were men whose sense and education had placed them above the superstitious ignorance of the times. Accordingly, he had no sooner approached the bar than he boldly requested and obtained permission to address a few words to their 'Honors.' From the tale which Watty here told, it would appear that during the three days and nights of his incarceration, he had not been permitted to sleep; that Bailies Blakwoode and Morisone had been during all that time at stated intervals torturing him most cruelly, endeavouring to extort a confession from himself that he was actually a *warlock*, and in compact with the devil. He had been 'stabbit wi' swords, dirks, and daggers,' by the Bailies' attendants, and sometimes by themselves, in many parts of the body, while bound and unable to do anything for himself. And, committing his cause to the three gentlemen, he craved redress for the barbarous usage he had experienced.

"The Knight of Burnbanke fired instantly on learning these particulars, and rising, turned hastily round to his coadjutors, the Bailies, enquiring if the prisoner had stated facts. The Bailies could

not contradict what had been said by the old man, but pled common custom, and the necessity of extorting confession by torture, of such heinous and hellish criminals as *warlocks* must necessarily be—the enemies of both God and man. Whereupon the Knight, in the utmost ire, declared that by such means he could make the Bailies themselves confess being in compact with the prince of darkness, or anything else which might be suggested to them—and forthwith proposed to send for Cromlix, hereditary superior of the regality, in order to have his consent to try the experiment. The proposition being warmly acceded to by Keir and Kippenross, the *ruse* was not without its effect; for the two Bailies retired from the bench thunderstruck, and the three gentlemen proceeded to call evidence. But one *witness* only, however, was examined, an old woman named Elspat Whirrit, who said she did not believe Watty Bryce could deny but that he had witched her, seeing he had, thirty years before, appeared to her in a dream, and exhorted her to leave her husband and elope with another man—since which occurrence, having taken his advice, she never had a day to do well; all which she ascribed to Watty's evil counsel in her dream. It is almost needless to add that this was a sufficient specimen of the *evidence* likely to be adduced. In a word, the Court broke up in disgust, and Watty Bryce was discharged. The Bailies, however, reported the matter their own way to the General Assembly—but Cromlix, being rather more inclined to Episcopacy than Presbytery, found means to have the Bailies hanged at

the 'gallowlee' of Dunblane a short time thereafter. So saith our tale, the greater part of which is founded upon written documents, and corroborated by tradition."

The other Dunblane witch, at this period, a woman named Janet Murrioch, has already figured in connection with the charming of cattle. From an extract, taken from the Kirk Session Records of Stirling, she appears as a "doctrix." The date is 11th May, 1615, "The quhilk day compeirit Johne Keir in Cambuskynneth, and confessis he tuik to Jonnet Murrioch in Dunblane ane sark of Williame Gillaspie, his gude sone, and askit of hir if he wald die or leive; quha ansuerit him, that he wald nocht die this yeir; and that she cust ane knot on ane of the slevis of his sark, and redelyverit the samin agane to him, and baid him put it on hir; and therfor he is warnit to compeir befoir the Presbyterie on the xvij day of Maij instant, to receive his injunctionis."

This charming of shirts would appear to have been a not uncommon thing. Another instance may be given of later date. The matter comes before a meeting of the Kirk-Session of Stirling held on 29th January, 1628: "The quhilk day compeared Margaret Donaldsoun, spous to James Forsythe, and being accused of the breathrein for giving ane sark of her bairnes to Helen Squyar to tak to Margaret Cuthbert in Garlickcraig, for to charme the same; the said Margaret Donaldsoun confessed that shoe gave her the sark, and the said Helen Squyar confessed that shoe tuik it to that Margaret Cuthbert, intending to have it charmed,

bot denyes that It was charmed at all, becaus the said Margaret Cuthbert refused: Thairfoir the breatherein ordeanis the said personnes, to witt Margaret Donaldsoun for giving of the bairnes sark, and Helen Squyar for receaving of it, to sitt togidder upon the seat quhair the breckers of the Sabbaothe sitts, and mak thair publict repentance upon thair kneis befor the congregatioun."

One thing which is evident, in connection with these cases of witchcraft, is the earnest desire displayed by the ministers of the Church to root out superstition. No doubt the belief in witches is foreign to modern ideas; but in judging of this period, three centuries ago, we must make allowance for the ignorance of the people and the peculiar conditions of thought. King James was responsible for a good deal of ridiculous nonsense which passed muster for a time as wisdom. Even at the close of this nineteenth century, when so much is said and written about theosophy, ghosts, spooks, and such kindred subjects, it is very questionable if we can justifiably pick up the stone of reproach and cast it at the witch accusers of the sixteenth century.

Another subject to which the Church directed attention was the proper observance of the Sabbath. Row tells us, in his *History*,¹ that at this time (1596), among "the commone corruptiones of all estates within this land," is "Profanation of the Sabbath, especially by working in seed-time and harvest, journeying, trysting, gameing, dancing,

¹ P. 172.

drinking, fishing, killing, and milling," etc. Fishing in the river Forth was about this period practised on the Sabbath day to a considerable extent, and it required very determined action on the part of the Kirk to prohibit the abuse.

At a meeting of the Presbytery held on 8th June, 1591, it is recorded, "Seing complent is maid that ye fischers in ye nathir waltir prophains ye sabbo^t be fisching y^{on}, Ordanis ye ministers of S. Ninianskirk, Logy and Allway [Alloa], to tak ordur w^t all fischars on ye Sabbo^t wⁱⁿ yair parochuns according to ye acts of ye kirk, And ordains ye Remanent fischers on ye Sabbo^t that wants ordinar pastors to be sum^d befoir ye pbrij to ans^r for ye samin."

On 20th July, 1591, "Patrik crichtoun of Strathwrd, James Reddo^t of Cambus, David Stein y^r Nicoll stein y^r Alex^r schort in blak grainge, Thomas Raunald yair, Alex^r burne yair, Hew galloway yair, Alex^r patirsone yair, James callender in Wast grainge, W^m glen, als (alias) spinster, and Alex^r Callender in Wast grainge" were charged "undir paine of excommunicatione to ans^r for prophanatione of ye Sabbo^t be fischein." The above-mentioned parties did not compear, and were decerned to be excommunicated.

"The brethrein ordanis ane precept to be direct to Archibauld cwnynghame in Sterling, waltir baillie to all ye saids fischers that fischis beneth ye monasterie of Cambuskynne^t to dischairge and remove all fischeing on ye Sabbo^t day on ye said waltir beneth the said monastrie undir ye paine of disobedience."

At the same date, "W^m mayne in Cambus, Jo^{ae} prestone yair, Thomas strachane, and W^m strachane in Tullibodie," were charged to compear to answer "for prophanatione of ye Sabbo^t be ganging of yair Milnis y^{on}."

On 27th July "Archibauld cwnynghame, Waltir baillie of ye Waltir of Forth beneth ye monasterie off Cambuskyne^t," compeared and promised to discharge and remove all fishing on the said water on the Sabbath. "In respect quhair of the brethrein ordanis farther proces to stay agains ye fischers on ye said Waltir ay and q^{ll} thay be fund heireftir prophanars of ye Sabbo^t be fischein."

On 7th December, "Seing It is Reported that ye Sabbo^t is prophanit be ganging of Mylnis in Athray and Craiginfor^t and wⁱⁿ ye presbyterij of Dunblane, Thairfore ye brethrein ordanis ye ministers of Logy and S. Ninians-kirk to tak ordur w^t ye saids Mylnis of Athray and Craiginfor^t that ye Sabbo^t may be keipit holy, and ordanis James Duncansone to desyr ye pbrij of Dunblane to tak ordur w^t ye milns in y^r bounds undir ye pains conteinit in ye acts of ye kirk."

In June, 1593, the inhabitants of East Grange, "quhas kirk of Cambuskyne^t is demolesit," are decerned to adjoin themselves to some kirk adjacent, where they may hear the Word, and be answerable as proper parishioners until "yair awin kirk be edefeit and planted w^t ane pastor." They are ultimately adjoined to the kirk of Logie. At the meeting on 26th June, "The brethrein being resolut be ye generall assemblie that ye Sabbath beginns on ye Sattirday at evin at ye sone setting

to ye Sondag at evin at ye sone setting, q^{lk} is prophanit sindrie wayis, namelie, be fisching on ye Sattirday at evin and be selling of fische on ye Sondag for remade y^{of}, the Waltir baillies of Stirling at desyr of ye kirk hes begun to take sum ordur w^t ye fischers in yair bounds, And to ye end ordur may be tane w^t ye rest. The brether ordanis all ye fischers on ye Waltir of Forth w^t out ye Iurisdictione of Stirling to be su^d befoir ye pbrie to heir and sie yame selffis decernit to abstein fra all fisching on ye haill Sabbo^t conteining ye spaice foirsaid undir ye paine of disobedience."

On 3rd July, the Presbytery enact that the inhabitants of East Grange adjoin themselves, which they agree to do, "to ye parochie kirk of Logy, and sall repair y^{to} as propir parochunnars y^{of} q^{ll} ather y^{awin} kirk of Cambuskyn^e or Tullibody be biggit and repaired, Provyding that thay have bureall in yair Tullibody kirk zaïrd q^{ll} yair auld bureall in Cambuskyn^e be dykit as effeirs, siclyke ye said Inhabitars of eist grainge ar askit gif thay will abstein from fisching fra ye saitting of ye sone on Sattirday at evin to ye saitting of ye sone on Sondag at evin owklie, seing it is of veritie yat ye Sabbo^t contains ye said spaice, and according to god's command ye samin sould be keipit holy, Thay ansorit that yai and yair servands sould obey ye said desyr."

"The samin day Alex^r burn in blak grainge being oft tymes callit as warnit ye last day apud acta to yis day compeirit not, Thairfor he is ordeinit to be su^d de novo to heir and sie him self decernit to abstein fra all fisching during ye haill Sabbo^t

viz., ye spaice foirsaid vndir ye paine of excommunicatione."

On 10th July a summons having been served "vpone Alex^r burne in blak grainge, Ro^t burn, Johnne callender of Maner, David ewing, Alex^r callender, Jo^{ne} crumbie, and hew gallway in blak grainge, all w^t in ye parochun of Logy chairgeing yame to compeir ye said day to heir yame selffis decernit to abstein fra all fisching on ye Sattirday at evin eftir ye sone setting vnto ye sone saitting on Sunday at evin as for ye spaice of ye Sabboth, vndir ye paine of excommunicatione, Quha being oft tymis callit compeirit not, Thairfor and to ye end ordur may be tane w^t all ye fischers in ye nathir waltir anent ye Sabbo^t It is tho^t meit that ye nathir bailleis of ye said waltir be desyrit to appoint ane court to be hauldin on sic day as yair ministers may be present yairat, and varn all ye saids fischers y^{to} to ye effect foirsaid, And gif neid beis that ye saids disobedients be summond pro tertio in form as effeirs."

Every reform took some time to accomplish, but the perseverance of the ministers, who were careful to take civil authority along with them, soon told for the better. No one, who has carefully studied the inner history of the time, can deny that there was a gradual and satisfactory improvement upon the manners of the people, as time went on. The universal custom of Penny Bridals involved abuses which required to be rectified.

On 14th August, 1593, "The brethrein vndirstanding ye great sin and abuse of gods benefeits

vsit at penny brydells be drunkenness and gluttony comited be many personis conveynit y^to to ye great dishonor of god and sclandir of his kirk, for remade quhairof, It is concluded that na brother of ye ministrie w'in ye bounds of yis pbrie give ye benefeit of Mariag to any persone nor proclame yair banns q^{ll} yaj first find cawtione that thay sall not tak for ane man or ane womans lawing at yair brydell any mair nor fyve schillings vndir ye paine of Ten pundis to be tane vp frae ye cawtionar and converted ad pios vsus in ye parochun quhair yis ordinance is contraverted."

That this ordinance was sometimes broken appears from the Records of the Kirk Session of Stirling. For instance, on 12th July, 1599, "The present assemblie hes concludit for the bettir suirtie of keeping of moderatione at Brydellis, that thair be na mariage maid in this kirk (quha hes penny brydellis), quhill thair be first consignit x li. and certificatione given, that gif thair be mair taine for ane man or ane woman's lawing nor vs. that the said x li. salbe confiscat *ad pios usus*, utherwayes gif that moderatione be keipit, that the said soume consignit be redelyverit againe."

"Comperit David M^cCaula, tailzur, cautioner for keeping of moderatione be Robert Moir and Isobell M^cCaula and their cumpaneis on the day of thair mariage, quha be his awin confessione it is fund that thair was viijs. taine for ilk persones ordinar, and thereby hes contravenit the ordur appointed to thame; for the quhilk offence the brethrein de-

syris the bailleis to caus ther officeris uplift fra the said cautionar vli *ad pios usus*.”¹

On 2nd January, 1600, “The brethrein calling to memorie ane act and ordinance maid be thame vpon ye 14 day of August, 1593, anent the removing of great sin and abuse of gods benefits vsit at penny brydells be drunkennes and glutony comited be many personis conveyit y^rto, To ye great dishonor of god and sclander of his kirk, for remaid y^rof It was than concluded that na brother of the ministrie wⁱn thir bounds give the benefit of mariage to any persone nor proclame thair mariage q^l thay first find cautione that thay sall not tak for ane man or ane womanis lawing at thair brydell any mair nor vs. vndir ye paine of xli. To be tane vp fra the cautionar and converted *ad pios usus* in the parochie q^r ye said ordinance is contraverted. Q^lk act is now Ratified w^t this additiene That seing compulsaturs can not gudelie be haid against the cautionars for payment of the said penaltie quhen the said ordinance is contraveined, thairfore all the brethrein of ye ministrie wⁱn thir bounds ar Inhibit to compleit mariage to

¹ The Town Council of Stirling passed an act, on 28th November, 1608, “anent brythellis,” enjoining parties proclaimed within the burgh to “mak thair brythellis and banquetis within this burgh fra this furth,” failing which they “sall pay to the toun the soume of tuentie pundis money.” If a burgher should marry an “outland woman,” he was permitted to take with him only twenty neighbours, under a penalty of ten pounds. If an “outland man marry a woman duelland within this burgh,” the bridal must be held within the burgh, under a penalty of twenty pounds. On 29th Aug., 1653, the Council fix the price “for a brythell lawing” at “sex shilling aucht pennies.”

any personis q^{li} xli money be first consignit in the hands of ane of ye Elderschip of ye kirk noiāt be ye haill sessione to that effect to be gevin to hallie vsis incaice ye said ordinance be contraveinit. Vtherwayes vpon testimony of ij or iij of ye Eldars that Moderatioun is keipit and ye said lawing not augmented, That ye said x li. be redelyverit againe to ye persone consinger yrof."

Sometimes at baptisms moderation was exceeded, and the parties who had been guilty of **over-indulgence** were brought before their Kirk Sessions and fined, the penalty being devoted *ad pios usus*.

At the end of the sixteenth century markets were commonly held on Sundays, and steps were taken to abolish these, or to get them changed to week days. The Presbytery of Stirling experienced great trouble and difficulty in the matter, especfally with the "mercats" held at Falkirk and Dunblane. But, like other abuses, these had to go.

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APPENDIX.

The Exercise and Trials of Ministers.

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"The Catalog of the brethir of the exerceis and ordur to be observit be yame in following vyir in exerceis.

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M^r Duncan nevein reder at Dunblane.

William Stirling exhortar at ye port.

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"It is appointit and ordeinit w^t consent of the haill ministers of the elderschip and brethir of exerceis Undirsubscyrand that gif ony minister or brothir of exerceis sall pay for ye first fault twa schillings secund fault dwbillit and ye third fault trepleit: And gif ony reder be absent he sall pay ye first fault vii^d secund fault dwbillit and the third fault trepleit w^tout ane ressonable excuis.

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and brethir of exerceis vndir subscyrand that quhatsoeuir minister or brothir of exerceis sall faill in making of the exerceis on his ordinar day sall pay ten schillings mony: And gif he faill in making of additioun or speiking in ye secund plaice vpone his ordinar day, viz., ye day of exerceis imediatelie preceding ye day of his awin ordinar exerceis sall pay fywe schillings mony: as for ye first fault, and yir penulteis ye secund tyme to be dwbillit and ye third tym trepleit and applyit ad pias usus.

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ANDREA GRAYME."

That the members of the Presbytery of Stirling carried out their injunctions is seen from the following instance:—On 23rd February, 1590, "Alex^r fargy being accusit for his absence fra ye exerceis the last day and for his passing away

befoir ye confrence ye twa dayis preceeding he proponit excuis y^rfoir Q^{lk} was Repellit and y^rfoir was sherplie rebwikit."

From time to time the General Assembly passed Acts for the trial of ministers and also of readers. These trials were conducted both at the weekly Exercise and in the particular kirks; at the former each minister was tried in turn before the Presbytery, and his doctrine considered, while at the latter not only doctrine, but life and conversation were adjudicated upon, as the undernoted extracts bear :—

1589, July 15. "The same day the brethrein hes concludit and ordeinit everie broy^r of this pbrij to prepair yame self to teiche on ye day of exerceis quhensoevir yai salbe requyrit on ye same text that yai teichit in yair awin kirk ye Sunday preceidein quhairby the brethrein may be resolvit w^t the doctrein of ony of ye brethrein . . . to ye end that yai may Judge y^rvpone discreitlie to gods glorie and ye comfort of his kirk. . . ."

"The q^{lk} day compeirit Alex^r fargy minister at logy and offerit him self to be tryit be questions on the grounds of religione as he was appointit in ye last assemblie. Quha being examinat y^rvpone as said is and y^eftir the brethreins Judgment cravit on ye samin he was fund to have sum mein knowledge in the grounds of religione and y^rfor wills him to Incres be farther exercesein him self in ye said grounds againe quhat tyme soevir the brethrein sall find meit to try him and first to provyd him self to answer w^tin xx dayis nixt heireftir

fra ye begining of M^r Johne Craigs Cathechis¹ to ye comands : and siclyk the said Alex^r fargy is appointit for his tryell in doctrein to teich in publict exerceis ye xxij day of yis instant mone^t on ye ordinar text y^of, viz., on the 3 chaptur of ye i epistill of s. petir begining at ye 21 vers y^of in forme of publict doctrein. And that M^r James duncansone ad in ye secund plaice according to ye ordur."

"The same day Alex^r fargy minister at Logy was accusit for contravening ye acts of yis assemblie be baptezain of ane bairne begottin in ye parochun of Kilmadok in ane vyir kirk nor his awin, viz., in ye kirk of lecrop on ane oulk day beand ye ordinar prechein day, q^{lk} accusatione the said Alex^r confessit in all points and submits himself in ye will of ye brethrein y^ofoir quha admonishes him to abstein fra ye lyk in tymis cuming w^t certificatione gif he do in ye contrar this fault salbe aggredgit and Ionit w^t ye nixt fault for ye q^{lk} he sall sustein disceplein in ye maist scherp manir."

1589, July 22. "The q^{lk} day Alex^r fargy, minister of logy, teichit as he was appointit for his farther tryell in ye publict exerceis on ye 3 chap. of ye i epistill of petir begining at ye 21 vers y^of to ye end of ye chaptur and Mr. James duncansone addit in ye secund plaice as he was appointit. Q^{lk} doctrein of ye said Alex^r being Judgit on, the

¹ Craig's Catechism was published in 1581. On 30th May, 1592, the General Assembly ordained Craig's Catechism, "quhilk now is allowit and imprintit," to be "read in families," and "red and leirnit in lecture schooles in place of the litle catechisme."

samin was fund sound aggreing w^t ye annalegie of fay^t and also proffitabill and zit he was admonesit to amend and avoid certane wnseimlie speichis q^{lk} he vsis and ane Jestur that represents not sic ane gravetie as is requisit in ane minister of gods word."

1589, Aug. 12. This meeting "being assignit for productione of ye buiks of disceplein, etc., accordinglie y^r was productit ye buiks of disceplein, Registers of mariags and baptisme of ye paroch kirks of Sterling, Logy, Clackmannan, Airthe, Falkirk and Kippan, q^{lk} was ordanit to be veseit be tha brethrein of yis pbrij yat mak thair residence in Sterling and thay to report as thay find to ye pbrij."

"The q^{lk} day the brethrein of yis assemblie wndirstandein that in respect ye tryell of doctrein of ministers is endit, thay have tho^t meit to entir farther in tryell of thair lyvis and conversatiouns according to ye act of ye gnall assemblie and to yat effect ordanis edicts to be direct and publischt vpone sondays at ye paroche kirks follwing comanding ye elders and deacuns w^t vyir godlie men in ilk parochun to convey yame selffis immediatlie eftir sermond w^t ye minister executor of ye edict and yair to delate and gif vp faithfullie all faults that may be justlie layit to ye chairge of yair awin minister qⁱⁿ he hes gevin sclandir ather in negligence of doctrein, negligence of discipline or ovirsicht of ye samin in sum personis or hes vy^r wayes misbehavit him self in lyfe and conversatione slanderuslie w^t certificatione gif na thing be objectit agains y^r said minister in yair said

particular assemblie he wilbe reput and hauldin as ane godlie persone." . . .

1590, March 31. "The brethrein decernis Alex^r fargy to pay of penaltie vs. and Andro forester xld. for yair away passing befor none of ye assemblie desolvit, seing yair was meikill adosensyne q^unto yair presens was requisit."

1590. September 22. The following minute explains how the trials of ministers was conducted at their respective kirks :—"Ffor executione of ye act of ye generall assemblie anent tryell of ministers de novo. The brethrein ordains that first Edicts be direct to everie parochie kirk wⁱn yis pbrij q^r ane minister is plantit to be execute be ye ministers follwing on Sonday nixt ye xxvij day of yis instant comanding ye Elders, deacuns, and yrer honest and discreit men wⁱn ilk parochun to convein yame selffis w^t ye minister direct frome ye pbrij immediatlie eftir he have endit his sermond, and yair to tak dew Inquisitione of all sic cryms and faults as may be Justlie layd to ye chairge of ye minister of ilk congregacione, And first to enquyr of ye parochinnars gif y^r minister made dew Intimatione to yame on ye Sonday preceeding to conveyn to his tryell and siclyk, to enquyir gif yair minister hes bein negligent in doctrein and discipline or gif he ourseis ye samin altogiddir in sum personis or our ceuir agans vyers, Lykwys to enquyr gif he hes misbehavit him self in lyf and conversatione sclanderuslie. And appoint twa at ye least of ye said assemblie to testefie to ye brethrein of yis pbrij in ye kirk of Sterling ye xxix day of yis instant sic things as salbe fund be tryell

any personis qⁿ xlii money be first consignit in the hands of ane of ye Elderschip of ye kirk noit be ye haill sessione to that effect to be gevin to hallis vsis incaice ye said ordinance be contraveint. Vtherwayes vpon testimony of fj or iij of ye Eldas that Moderatioun is keipit and ye said lawing not augmented, That ye said x li. be redelyverit againe to ye persone consinger yrof."

Sometimes at baptisms moderation was exceeded, and the parties who had been guilty of over-indulgence were brought before their Kirk Sessions and fined, the penalty being devoted *ad pios usus*.

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ROBERT MENTAY^r.

ALEX^r YULE.

M^r WILLIAM STRIUILING.

PATRIK LAYNG.

ANDREA GRAYME."

That the members of the Presbytery of Stirling carried out their injunctions is seen from the following instance:—On 23rd February, 1590, "Alex^r fargy being accusit for his absence fra ye exerceis the last day and for his passing away

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church services and make Presbytery meetings more attractive.

The following extracts, from the Records of the Presbytery of Stirling, refer to the Exercise.

“The Exerceis.

“The xvi. day of Januar 1581.”

“Patrik gillaspy M^r Ro^t montgomerie M^r W^m Stirling elder Ro^t mentay^t M^r Alex^r Chisholme Alex^r fargy M^r James pont M^r Alex^r Yule Joh^{ne} broun Vmphra conynghame Ro^t Alex^r and W^m Norwall.”

“The Catalog of the brethir of the exerceis and ordur to be observit be yame in following vyir in exerceis.

¹ James Anderson minister at Striuling.

²

M^r James pont comiss. of Dunblane.

M ^r Andro grahame	} Ministers at Dunblane.
M ^r Andro Zung	

M^r W^m Stirling M. at Aberfoill.

Patrik gillaspy M. at S. Ninianskirk.

M^r Alex^r Yule maistir of gramir schole in Striuling.

Alex^r fargy M. at Logy.

Ro^t mentay^t m. at alvay^t

²

Michaell Lermonthe M. at Killbryd.

Patrik layng M. at Clackmannan.

²

¹ Appears to have been afterwards inserted.

² The names of Mr. Robert Montgomerie, minister at Striuling, Johnne Broun and Mr. Wm. Stirling, Zunger at Kilmadock M., are erased in Register.

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and brethir of exerceis vndir subscyrand that quhatsoeuir minister or brothir of exerceis sall faill in making of the exerceis on his ordinar day sall pay ten schillings mony: And gif he faill in making of additioun or speiking in ye secund plaice vpone his ordinar day, viz., ye day of exerceis imediatelie preceding ye day of his awin ordinar exerceis sall pay fywe schillings mony: as for ye first fault, and yir penulteis ye secund tyme to be dwbillit and ye third tym trepleit and applyit ad pias usus.

M^r JAMES PONT.

M^r WILLIAM STRIUILING.

ALEXANDER FARGY.

JOHNE BROWN.

M^r ANDRO ZUNG.

MICHAEL LERMONTH.

M^r ALEX^r CHISHOLME.

M^r ARTHUR FETHIE.

M^r ADAME MARSCHELL.

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fra ye begining of M^r Johne Craigs Cathechis¹ to ye comands : and siclyk the said Alex^r fargy is appointit for his tryell in doctrein to teich in publict exerceis ye xxij day of yis instant mone^t on ye ordinar text y^of, viz., on the 3 chaptur of ye i epistill of s. petir begining at ye 21 vers y^of in forme of publict doctrein. And that M^r James duncansone ad in ye secund plaice according to ye ordur."

"The same day Alex^r fargy minister at Logy was accusit for contravening ye acts of yis assemblie be baptezein of ane bairne begottin in ye parochun of Kilmadok in ane vyir kirk nor his awin, viz., in ye kirk of lecrop on ane oulk day beand ye ordinar prechein day, q^{lk} accusatione the said Alex^r confessit in all points and submits himself in ye will of ye brethrein y^rfoir quha admonishes him to abstein fra ye lyk in tymis cuming w^t certificatione gif he do in ye contrar this fault salbe aggredgit and Ionit w^t ye nixt fault for ye q^{lk} he sall sustein disceplein in ye maist scherp manir."

1589, July 22. "The q^{lk} day Alex^r fargy, minister of logy, teichit as he was appointit for his farther tryell in ye publict exerceis on ye 3 chap. of ye i epistill of petir begining at ye 21 vers y^of to ye end of ye chaptur and Mr. James duncansone addit in ye secund plaice as he was appointit. Q^{lk} doctrein of ye said Alex^r being Judgit on, the

¹ Craig's Catechism was published in 1581. On 30th May, 1592, the General Assembly ordained Craig's Catechism, "quhilk now is allowit and imprintit," to be "read in families," and "red and leirnit in lecture schooles in place of the litle catechisme."

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APPENDIX.

The Exercise and Trials of Ministers.

IN the foregoing pages mention has been made of *the weekly exercise*. The First Book of Discipline gives prominence to this institution, and states that "this exercise is a thing most necessarie for the Kirk of God this day in Scotland ; for thereby, as said is, shall the kirk have judgement and knowledge of the graces, gifts and utterances of every man within their bodie ; the simple and such as have somewhat profited, shall be encouraged daily to studie and to proceed in knowledge, [and] the [whole] kirk shall be edified ; for this exercise must be patent to such as list to hear and learne, and every man shall have liberty to utter and declare his minde and knowledge to the comfort and consolation of the kirk." By it the Church emphasised her belief in the great truth of the priesthood of the whole Christian family.¹ The exercise was a kind of congregational meeting held once a week "in every town, where schools and repair of learned men are," in order to bring such people together "to the end that the kirk of God may have a trial of men's knowledge, judgements, graces and utterances ; as also, such that have somewhat profited in God's Word, may from time

¹ Principal Story's *Apostolic Ministry in the Scottish Church*, p. 258.

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M^r Duncan nevein reder at Dunblane.
 William Stirling exhortar at ye port.
 M^r Alex^r Chisholme M. at Mwthill.
 M^r Arthur futhie minister at Airthe.
 M^r Adame marschell at fossoway.

"It is appointit and ordeinit w^t consent of the haill ministers of the elderschip and brethir of exerceis Undirsubscyrand that gif ony minister or brothir of exerceis sall pay for ye first fault twa schillings secund fault dwbillit and ye third fault trepleit: And gif ony reder be absent he sall pay ye first fault vii^d secund fault dwbillit and the third fault trepleit w^tout ane ressonable excuis.

ROBERT MENTAY^r
 PATRIK LAYNG.
 M^r ADAME MARSCHELL.
 Minister of fosoway.
 M^r ALEX^r CHISHOLME.
 ANDREAS GRAHAME.
 M^r RO^t MONTGOMERIE.
 M^r JAMES PONT.
 M^r WILLIAM STRIUILING.
 M^r ALEX^r YULE.
 JOHNE BROWN.
 PATRIK GILLASPIE.
 M. LERMONTH.
 ALEXANDER FARGY.
 M^r ANDRO ZUNG.
 M^r WILLIAM STRIUILING."

1582. January 9. "It is apponitit and ordeinit w^t consent of ye haill ministers of ye elderschip

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M^r WILLIAM STRIUILING.

ALEXANDER FARGY.

JOHNE BROUN.

M^r ANDRO ZUNG.

MICHAEL LERMONTH.

M^r ALEX^r CHISHOLME.

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By the same Author.



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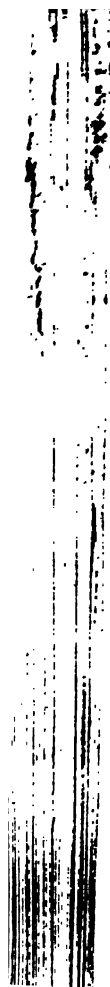
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